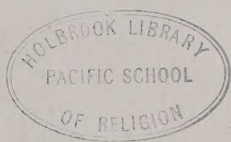


Andover Newton Bulletin



Faculty Number

October, 1953

This issue is devoted to acquainting alumni and friends with the present faculty of Andover Newton. The articles have been submitted by the regular lecturers of the first semester of the current year.

Andover Newton Bulletin



OCTOBER, 1953

TABLE OF CONTENTS

Troubles Transformed Into Triumphs	3
PRESIDENT HERBERT GEZORK	
A One-Man Theological Faculty	7
DEAN VAUGHAN DABNEY	
Letting John Speak for Himself	11
DR. JAMES P. BERKELEY	
Clinical Training — A Retrospect	14
DR. JOHN M. BILLINSKY	
The Fires, Not the Ashes	17
DR. JOHN W. BRUSH	
Dr. Wesner Fallaw	20
The Ethical Values of the Shofar	20
DR. ALBERT I. GORDON	
Dr. Austin Philip Guiles	24
How Can I Tell If I'm "Called to the Ministry?"	25
PROF. NATHANAEL M. GUPTILL	
The Old Testament Hope	30
DR. WALTER J. HARRELSON	
Knowledge Into Wisdom	33
DR. ROGER HAZELTON	
Growing As a Preacher	37
DR. EDMUND H. LINN	
Church Music — Yes, Indeed!	41
MR. D. RALPH MACLEAN	
At the Door of the Church	44
DR. SAMUEL H. MILLER	
The Coming Earthquake	48
DR. PAUL S. MINEAR	
Protestant Unity — One More Step	52
THE REV. MARGARET M. MORTON	
"Is It I?" — A Communion Meditation	57
THE REV. ROY M. PEARSON	
Toward a Theology of Civil Liberty	60
DR. PRENTISS L. PEMPERTON	
The International Congregational Council Meetings at St. Andrews, Scotland	66
DR. RICHARD D. PIERCE	
Every Land Is Home to Someone	69
DR. JOHN H. SCAMMON	
Christian Joy	73
DR. RUSSELL C. TUCK	
In Memoriam	
Dr. M. Russell Boynton	76
Walter Van Kleeck	78

TROUBLES TRANSFORMED INTO TRIUMPHS

By HERBERT GEZORK

For the past year, Radio Station WBZ, in cooperation with the Massachusetts Council of Churches, has offered a weekly program on Sunday mornings, with Theodore P. Ferris (Episcopalian), Roy M. Pearson (Congregationalist), Emory S. Bucke (Methodist), and Herbert Gezork (Baptist) taking regular turns. These fifteen-minute "conversations" under the title "This I Know," have found a surprisingly warm and wide response from a vast radio audience. Here follows one of these broadcasts just as it was given.



PRESIDENT HERBERT GEZORK

Graduate of the University of Berlin and the Baptist Divinity School, Hamburg. Southern Baptist Theological Seminary, Ph.D., 1930; Colby College, D.D., 1942. Secretary, Baptist Youth Union of Germany, 1931-34. Professor, Furman University, 1937-38; Andover Newton and Wellesley College, 1939-50. President of Andover Newton since 1950. Author of two books and numerous articles.

What I have to say today, will be for people who have troubles. It may be the trouble of some bodily affliction or illness; or the pain of a great sorrow or bereavement; or a bitter failure in your life work; or a disappointment in another person. If there is anyone who can honestly say that he or she has no troubles or perplexities whatever, has not had any in the past, and does not expect to encounter any in the future, then I would suggest that you turn to another program, for what I have to say is not for you.

But let me add this quickly: do not think for a moment that I congratulate you for having a life without troubles and adversities or that I consider you enviable or fortunate. I do not. In fact, I feel sorry for you, for a life without trouble is like a sea without a cleansing storm, is like a painting that has no depth, is like music without power.

Well, you have stayed with me, and so I can salute you as my fellow trouble-bearers. We are all in the same boat, for I too have had my share of trouble and perplexity and sometimes I have thought that I have had more than my share. But the question, the really decisive question, is not so much what happens **to** us, but what happens **in** us; not what kind of troubles and adversities come into our lives, but the way we deal with them.

Possibly some of you may belong to that group of people which thinks the best way to deal with one's troubles is simply to laugh them off. We are all familiar with that advice, "keep smiling" — "pack up your troubles in your old kit bag and smile, smile, smile." And it is good advice, as far as it goes; the less seriously we take those little pin-prick troubles that irritate us and make life miserable for ourselves and others, the better for all concerned. If we only had a little more of a sense of humor in dealing with life's minor irritations, how much better it would be!

But how inadequate is this advice of laughing off one's troubles, when you have to deal with life's deep sorrows and big adversities. Does a mother smile when she sees the life of her loved child slowly fading away, without being able to help? Did Jesus smile when he prayed in the Garden of Gethsemane that the cup of suffering might pass? No! Life is a terribly serious business, and those who think that we can happily smile ourselves over its dark and somber aspects do not know what it is all about. That philosophy is one of escape into a make-believe world that has very little to do with reality.

There are, on the other side, people whose reaction to the adversities and troubles of their lives is one of self-pity and resentment. They feel that life has dealt unfavorably with them. How beautiful had been their dreams of love, happiness, success, great deeds, noble service! But how different everything had turned out to be: the humdrum, the setbacks, the failures, the merciless hammer blows of fate — and now they are licked. As Thoreau puts it, they live lives of quiet despair. They have withdrawn into a shell of bitterness.

But there is a third way to deal with life's failures and adversities; and that is to accept and transform them. Let me use an illustration from nature.

Here is an oyster, living peacefully in the depth of the ocean. Then from somewhere on the silent current a grain of sand is borne along and lodges in the oyster shell. It causes irritation and suffering. All efforts to dislodge it are futile. But then the oyster goes to work and spins a garment of gummy substance around it, — and the result is a pearl.

Can anything like that happen in human life? It can and does happen. For here is a basic principle of our Christian faith, namely, that suffering can be transformed into a blessing, that a liability can change into an asset, that an adversity becomes an opportunity, that out of bitter disappointment can grow a wonderful victory. These are the miracles that do happen again and again and which can happen in **your** life also. And by what power can such miracles take place? The answer is, by the power of faith.

You see, it is all a question of what one believes. If one believes that the universe in which we live is without meaning, that there is no God who rules it, that one's own existence is nothing but a blind accident without real purpose, — then I can't blame that person at all for becoming bitter and feeling defeated when troubles and failures overwhelm you.

But if we believe in God, in the God whom Jesus Christ told us to call "Father," in the God of whom the New Testament tells us on nearly every page that He is a God of love who cares for us and watches over us and has a plan for us, then everything that happens to us has meaning and purpose, is a part of the great master plan for our lives. That includes also our disappointments, our adversities, our sufferings. Through them, perhaps even more than through our successes and joys, God gives us the opportunity to grow inwardly, to develop our own character, and to serve and help others.

So then look for a moment into history and see how such miracles have happened again and again. There was John Bunyan put into prison because of his religious convictions, where he spent twelve long, lonely years. But he turned this trouble into glorious triumph by writing his immortal **Pilgrim's Progress**, a book which has spiritually enriched so many millions of people. Mankind owes much to those twelve years in Bedford Jail.

Or there was the mother of J. M. Barrie, the Scottish writer. Her famous son wrote a book about her, and the first chapter in this book is entitled "How My Mother Got Her Soft Face." She had lost her first-born child, but through her faith in God she had been able to transform that bitter experience into a deep understanding and compassion for others who were similarly bereaved. And so, when other young mothers lost a child they came to her for comfort, and she was able to help them. Out of her grief she had fashioned a glorious victory.

How often as I have been on my way to see some person who has been ill for years, afflicted by ever-present physical pain, have I thought and prayed that I might be able to bring the right word of comfort and cheer to him. But as I stood by the bedside it was I who was cheered up. The little sick-room became a cathedral. Here was no bitterness and despair, but courage, joy, and hope. Suffering had been transformed into a glowing witness of the reality of the Living Christ in a human life.

Make then this conviction your own: that God loves you, and that whatever happens to you, serves in the divine crucible toward a definite purpose; and then you will be able to say with an unknown author:

For every hill I've had to climb,
For every stone that bruised my feet,
For all the blood and sweat and grime,
For blinding storms and burning heat,
My heart sings but a grateful song —
These were the things that made me strong!

For all the heartaches and the tears,
For all the anguish and the pain,
For gloomy days and fruitless years,
And for the hopes that lived in vain,
I do give thanks, for now I know
These were the things that helped me grow!



A ONE-MAN THEOLOGICAL FACULTY

By VAUGHAN DABNEY

The one New England clergyman who trained more ministers than any other in our history was Nathanael Emmons, pastor of the Second Church in Franklin, Massachusetts. Almost a hundred men at various times and over a period of fifty years lived in the parsonage and read theology with the renowned Dr. Emmons.



DEAN VAUGHAN DABNEY

Bartlet Professor of Sacred Rhetoric

Graduated from Bethany College and Chicago Theological Seminary. Bethany College A. M., 1910; Chicago Theological Seminary and Colby College, D.D., 1930, 1935. Minister, Oakland, Calif., 1914-16; Congregational Church, Durham, N. H., 1916-18; Second Church, Dorchester, 1920-31. Dean and Professor, Andover Newton, 1931- . Author of numerous articles.

This modest man was greatly surprised when his first pupil knocked at the door in those pre-seminary days and asked for instruction. "It did not occur to me," wrote Emmons in his Memoir, "that I should become an instructor in divinity." The first student left after a few weeks, as agreed. Others came, however, some to remain three months and others twenty-four.

Emmons should not have been surprised. As an eminent Hopkinsian theologian who was to help shape the Andover Creed and become an Associate Founder of the Seminary, his name appealed to the inquiring minds of promising young men. His habit of studying fourteen hours every day was a challenge to any student. Moreover, he was highly regarded for his preaching, pastoral service and his deep spiritual life. Certainly the essential humanity of this grave divine had its warm appeal, and his pithy replies to critics revealed his cheerful independence, as the following exchange of letters reveals:

May 1

My dear brother,

I have read your sermon on the atonement and have wept over it.

Yours affectionately,

A. B. A.

May 3

Dear Sir,

I have read your letter and laughed at it.

Yours,

Nathanael Emmons.

Some students may have been in Franklin when Emmons married his third wife at the age of 76; others may have known of his temptation to give up chewing tobacco when he was 90, — a temptation to which he did not yield, upon his physician's advice; still others may have seen him off on his first journey to New York City in his 91st year. Was a student present at church that fateful Sunday in May, 1827, when his faithful instructor fainted in the pulpit and was carried home? If so, that student followed subsequent events with keen interest — the resignation, the recovery to health, thirteen more years of active retirement, and finally death in the 96th year, after 54 years of devoted pastoral service, and 68 years as a minister of the gospel. What a figure! His life spanned one of the most dramatic centuries in our national history.

Happily, both the town and parish libraries were in the Emmons' parsonage, so the theological students had refer-

ence books, particularly of a theological nature. These volumes Emmons encouraged the men to read, especially the "worst books" which taught them the most. Nevertheless, he urged his disciples to think for themselves.

In his early instruction, Emmons used the tutorial method, allowing his pupils to form their own study habits. Later he drew up a concise system of theological questions and asked for dissertations on each question, the same to be subject to his comment and criticism — which they got!

What an opportunity for students to study homiletics as well as theology! Emmons put preaching first among his own duties, and encouraged his men to do likewise. Naturally there should be sermon content. "Preach upon your subject, not about it." And there should be doctrinal sermons, based on a text and topically treated. Unity of thought was demanded. "A sermon should be like a fleece of wool; take up one part and the other parts will hang to it." What about sermon outlines? "Let your sermons and your prayers have a beginning, middle and end. Keep your best and most important thoughts until the last. The close of a sermon should be like the approach of a ship to the wharf with all sails standing." And delivery? When Emmons used his manuscript in the pulpit he held it up in his left hand before his face and read with great rapidity. He justified such procedure thus, "Keep your sermon before yourself, not yourself before your sermon." But as he warmed to his theme, he would push back his spectacles upon his head, draw himself up to his full height of five feet and seven inches, as with glowing countenance and burning eyes he poured forth his message. What an inspiration to his students! If a man asked him how long he should preach, he probably got this reply: "He who preaches less than half an hour had better never have gone into the pulpit. He who preaches more than half an hour had better never have come out of it. Better leave the people longing than loathing." Strange but wise advice in those days of long winded preachers! Ironically enough, one such divine took an hour and fifty-seven minutes to preach the funeral sermon of Nathanael Emmons.

Pastoral theology was easily absorbed by those students, for Emmons was a faithful shepherd. He took the word in the Epistle of James literally, "If any man is sick let him call the elders of the church." Emmons made the people do the calling: he made the call. And if he found that heretical

wolves had been around the fold, he showed no mercy on the intruder.

As for religious education, Emmons catechized the children and youths once a year, in eight or nine school districts in his extensive parish. Children loved their dignified minister because he loved them. When one of his grandchildren was troubled by the report that the moon was made of green cheese, she received a hint from the old man, rushed off to read the first chapter of Genesis and later came back to spike the rumor, — God created the moon before he did the cows!

The students of Emmons gave a good account of themselves as theology professors in Bangor and Waterville, Maine, and as influential factors in the founding and maintaining of Amherst College, Lane Theological Seminary and Western Reserve. The New Hampshire and Maine Missionary Societies were started by graduates of Emmons' school. Many served as unspectacular but faithful parish ministers. A tree is known by its fruits.

Our age is far removed from Emmons' day. The demand of a modern church prevents a pastor from studying 14 hours a day. Nor does he preach against Free Masonry and national church organizations. He is not quizzed at his ordination about Adam's apostasy, nor does he use the catechetical method in religious education. He must give concern to the more practical needs of his household. Emmons might have starved to death if the members of the family had not been alert to the problems of the farm and braided sun bonnets in the parsonage to eke out a living.

Yet the desk and chair of Nathanael Emmons here on the Hill are a rebuke to our parish "busyness" and our neglect of the basic Christian doctrines, which may, in part, account for the slight influence exerted by the modern church, as compared to the last century here in New England. Pert answers to life and death questions by glib and lazy ministers who move from place to place cannot satisfy the spiritual hunger of our day.

But there is a sound of a going in the mulberry trees. The renewed interest in theology and the doctrine of the church, the increasing concern for human welfare and social action, the new methods in pastoral counseling, missions, and religious education, and above all the new yet old note now being

struck in our pulpits that Christ alone is our hope — these are signs of a better day. The need for trained, competent, spiritual leaders is recognized as never before by laity and clergy alike, by churches as well as seminaries. Such men may not speak the exact language of Emmons' pupils, but their abiding influence may be as great. To such a task our seminaries are dedicated, and we who have the desk and chair of Emmons dare not fail our trust.



LETTING JOHN SPEAK FOR HIMSELF

By J. P. BERKELEY

The following is an excerpt from Dr. Berkeley's forthcoming book on the Gospel of John.

The Fourth Gospel has been characterized as being like Jesus' robe, seamless, one piece, woven from top to bottom. This is an apt description. A carefully planned work of art, written with a definite, organizing purpose and with sustained inspiration from its impressive opening to its impressive climax, this gospel demands of the reader that he grasp it in its uniqueness and entirety. The writer presents his work as an integrated whole. He did not write it chapter by chapter, nor mark it off into verses, but gave it to the church to be apprehended as a complete unit in which every part serves the whole and the whole serves every part. The gospel of John has a deserved popularity in the church. Many of its verses and passages are among the best-known and most deeply cherished words of scripture. But generally, this profound, creative work is not appreciated in its wholeness nor according to its distinct qualities. Being such a masterpiece of literary art and having such unique inspiration, the Gospel of John has its own special, indispensable values for the Christian fellowship. It was written in its own distinct manner that its readers might find that life which is found only in the only Son.

The church and its ministry stand in urgent need of this unique presentation of the gospel. Believers should come to know it in its entirety that the evangelist may say what he

has to say. Let John speak for himself. The key to the appreciation of the peculiar character of the Fourth Gospel is found in its statement of purpose in 20:31. **THESE THINGS ARE WRITTEN THAT YOU MAY BELIEVE THAT JESUS IS THE CHRIST THE SON OF GOD AND THAT BELIEVING YOU MAY HAVE LIFE IN HIS NAME.**



DR. JAMES P. BERKELEY
Professor of Old Testament (Emeritus)
Lecturer in Religious Education

Graduate of Marietta College and The Newton Theological Institution. Colby College and Marietta College, D.D., 1922, 1935. Student at Universities of Glasgow, Manchester, and Oxford, 1914-1915. Professor at Andover Newton 1909-. Author of four books and numerous articles.

This declaration of purpose is no mere afterthought tacked on at the end of this book. It expresses that definite, clear cut foresight which guided the writer throughout his work. He wrote to achieve a specific response in the minds of the readers. This statement of the desired outcome of the book should be considered attentively at every step of reading this gospel. For the book as a whole and for every part of it, this statement of purpose is the key to understanding. For every event presented by the writer and for the unique manner in which each is presented, this is our clue and guide. **"These things have**

been written." Certain events, words and works were selected out of many others. There was a definite principle of selection. Having selected his material, the author arranged and narrated it according to his objective — namely, that "believing" might be stimulated, guided, enriched. The writer intended that the book should be operative in the lives of Christians in a definite way. So he organized and unified the whole work to achieve that end. Knowing what he desired to accomplish, he recognized what material to select and how to arrange this material effectively. This makes the work an artistic whole, developed thoroughly with literary insight. It is in truth a seamless robe, woven in one piece from top to bottom. "That you may believe that Jesus is the Christ, the Son of God." A person is the topic of this book — the Son of God. In every part the writer is endeavoring to bring the reader into definite personal relationship with the Son of God in whom is eternal life. He does not write to make one better informed in historical facts but that the reader may be made alive in the Father and the Son.

The traditional title, "According to John," or "The Gospel according to St. John," does not indicate at all what this book really is. We should use some such title as "The Gospel of the Son of God," "The Gospel of the Eternal Life in the Son of God." "The Fourth Gospel" is a handy designation but it is spiritually meaningless. Such titles as "The Spiritual Gospel" or "The Universal Gospel" are suggestive but too abstract. "The Son of God" is the one theme of this book.

Whatever this book is in the life of believers, it is the Son of God himself who makes it meaningful. The deeply penetrating mind of this writer was captured by the person of the Son of God. He was stirred in his whole being by the One who has the words of eternal life. He had witnessed what believing in Jesus had done in the life of the church for two generations and his whole person was given in its whole response to Jesus. "The Son of God" expressed everything for him. He had found the Son of God abiding in him and knew that this is the new birth into eternal life. He had but one aim, that Christian believers might believe with the whole response of their persons to the whole person of Jesus.



CLINICAL TRAINING — A RETROSPECT

By JOHN M. BILLINSKY

Recently, Rollin J. Fairbanks, writing an article on "The Origins of Clinical Pastoral Training"¹, stated that "few people today realize that the idea of providing seminarians with a clinical experience was first set forth in 1913 . . . by the Rev. William Palmer Ladd." He further stated that early in the twenties Dr. Richard C. Cabot gave an address before the students of the Episcopal Theological School in Cambridge,



DR. JOHN M. BILLINSKY
Associate Professor of Psychology

Graduated from the University of Vienna and Hartford Theological Seminary. Harvard University, Ed.D., 1951. U. S. Air Force, 1941-45. Professor, Andover Newton, 1945- . Author of numerous articles.

repeating it also at the Union Theological Seminary in New York. The title of the lecture was "A Plea for a Clinical Year in the Course of Theological Study," and it was published in the "Survey Graphic" in December, 1925.

Since, in a sense, the article mentioned above carries certain historical connotations, it may be helpful for those in the future to add to and correct some of the information presented by Rollin J. Fairbanks.

On December 27th, 1908, there appeared in the "Boston Post" an interview with Dr. Richard C. Cabot, entitled "Physician and Minister Must Work Together to Cure the Sick." In that interview Dr. Cabot stated:

"You understand to begin with that it doesn't mean that the minister does the doctor's work, or that the doctor does the minister's work. It simply means that through their co-operation, they cover a field not hitherto satisfactorily worked.

"There ought to be a school where training for such work is given. There is nothing of the sort now to prepare ministers to cope with the subject, and the psychology as taught in the colleges is wholly inadequate for this training. In fact it does not cover the branches which would be most useful to a minister in dealing with sick people at all.

"Therefore, the work of helping a patient belongs to others as well as to the doctor. It belongs to someone who can doctor his moral as well as his physical ills. A physician specializes on the body, and the minister makes his specialty the human soul. The two should co-operate.

"There ought to be a school somewhere which would take up the subject thoroughly, and ministers should take the course.

"I believe that this is the way to do the most good in the most intelligent way. And when we have arranged a means by which those who can help humanity are properly trained to do it, we will have placed the new science on a good foundation."

As far as I know, the above remarks of Dr. Cabot constitute the first reference to what we today call Clinical Pastoral Training. This would indicate that Dr. Cabot toiled with this idea for over twenty years prior to his now famous lecture on "Clinical Year for the Clergy."

In October of 1912, Dr. Karl Rufus Stolz delivered a lecture to a group of ministers in Columbus, Ohio, entitled "Pastoral Psychology." Dr. Stolz was the first to use the term "Pastoral Psychology." In his lecture he told his audience:

"The time is near, when minister and theological students will study the man in a human laboratory . . . in the same way as medical students have a clinical

year, theological students should take a clinical internship in hospitals, where together with doctors they will study the man as he is."

There is no question that Dr. Stolz was referring to Clinical Pastoral Training. When some years later he taught Psychology of Religion in Hartford Theological Seminary, he became interested in the work of Dr. A. P. Guiles at Andover Newton, and together with Dr. Guiles he was responsible for the formulation of some early ideas on clinical training.

In his article "Clinical Education and Training"³ Dr. A. P. Guiles calls our attention to the fact that "Dr. Richard C. Cabot was giving a lecture in various seminaries. He called his seminary lecture 'A Clinical Year for the Clergy.' The Newton Theological Institution was among the seminaries in which this lecture was delivered. It was at Newton, more than at any other theological school, that the seeds fell on good ground."

And it was at Andover Newton, with the coming of Dr. A. P. Guiles in 1931, that the clinical training became, in a sense, a reality, for Andover Newton was the first seminary to include Clinical Training in its curriculum. Believing that clinical education and training should be an aid and implementation to courses in the seminary which teach of God and man, Dr. Guiles continually strove to integrate clinical education with traditional theological courses.

Although it is true that in every new movement there are those who prepare the way, it is also true that every movement has its formal founder. Such names as Cabot, Stolz, Boisen and Keller, will always occupy a place of honor, but it remained for Guiles to organize the movement formally and give it its direction throughout the years. "It was he who was responsible for the organization of the Council for Clinical Training. As its first executive secretary he extended its operation to general hospitals and penal institutions. He himself was . . . the first to undertake religious work in a general hospital⁴."

As one looks now in retrospect at the beginnings of Clinical Training, it is hard to visualize how it could have come into being in any other way. Even though today we owe a deepest

debt of gratitude to Austin Philip Guiles, we still see but in part the total contribution that he has made to Clinical Education and Training.

- ¹ Fairbanks, Rollin J. "The Orgins of Clinical Pastoral Training," *Pastoral Psychology*, Volume 4, No. 37
- ² Stolz, Karl R., Unpublished Manuscripts - Andover Newton Psychological Library
- ³ Guiles, Austin P. "Clinical Education and Training," *Andover Newton Bulletin*, Volume XLIV, No. 3
- ⁴ Boisen, Anton T., "The Period of Beginnings," *Journal of Pastoral Care*, Volume 5, No. 1



THE FIRES, NOT THE ASHES

By JOHN W. BRUSH

Carl Sandburg once referred to history as a bucket of ashes. Many of us at times wonder why we should study or teach this enormous mass of printed stuff named history. This doleful tale of deceit and pride, of interminable quarreling, and of gushing rivers of blood. The sorry repetition of men's failures and the constant corruption of our institutions. Church history is, of course, no exception. The ideal is so thoroughly fouled by the weak and beastly qualities of human nature:—"lilies that fester smell far worse than weeds."

It is, to be sure, the pessimist speaking, the man of little faith, or that sad sack, the tired idealist. Observe how he contradicts himself. Human blood is gushing from the ashes. Men and women are there, like the men and women we know in the flesh. Yes, and very like our own selves, for history is nothing if it is not a means to self-knowledge. The seemingly dead past comes to life as we observe mighty issues working themselves out. Reflection reveals that it is not merely that the First Century and the Fourth offer instructive parallels to ours. The issues of the long past are, in our times, still working themselves out. Surely the past is very much with us. Bucket of ashes?

Notice how Sandburg contradicts himself:—in three superb volumes on Abraham Lincoln. What he has done exemplifies the counsel of a great French statesman, who told us that we must extract from the past not its ashes, but its fires. We need

more inspired teachers of history — and remember that the preacher with his Bible open before him is that, in a measure — more men who come from their books with fresh fire. The interpreter's hands may be gray with the ashes of painstaking research, but his word must burn brightly with truth-revealing fire.



DR. JOHN W. BRUSH
Professor of Church History

Graduate of Colby College and The Newton Theological Institution. Colby College, D.D., 1939; Yale University, Ph.D., 1942. Minister, Stroudwater Church, Portland, Me., 1923-25; First Baptist Church, New Haven, Conn., 1925-34; Waterville, Me., 1934-39. Professor, Andover Newton, 1940- . Author of lesson books, numerous pamphlets and articles.

The church historian will necessarily uncover the foul stains on Pope Alexander's robes, but he will make us hear that pope's stern critic Savonarola thundering judgment and proclaiming Christ as King of Florence. Now we ask our questions. The nefarious pope lives on while the godly preacher perishes in the flames. Sandburg's hero Lincoln is shot dead at the very Everest of his career, denied the mission he seemed so manifestly called to fulfill, of halming war's deep wounds. Jan Jaurès, author of our wisdom about the ashes and the fire, was murdered in his prime, calling forth Anatole France's eloquent comment: "Then you fell, and I fell, and all of us

fell." History is obviously not a pat "Hollywood Western" where the good cowboys round up the horse-thieves while the children out front shriek their wild delight.

Our printers pour forth tons of books on the interpretation of history. The variety of answers to the riddle is bewildering. Hegel spun a magnificent web of explanation; but it was caught on the frail bushes of intellectual and national pride. Marx got men crawling through history on their bellies: — such a patent denial of "man's generic mark," and the world around us suffers the bitter results. Spengler reduced all to an iron-clad determinism, and damned the human creature as a beast of prey; but Spengler's system already resembles a bucket of ashes, along with the reputation of his hero Hitler.

It is clear to us Christians that the secular wise-men cannot satisfy us. May we, along the way, commend the writing of two Andover Newton teachers in the interpretation of history. Paul Minear's "The Kingdom and the Power," has offered, and Roger Hazelton's forthcoming book on Providence will offer, fire-bright thought in this area of thought.

It is only in the shadow of Calvary that we can learn to extract the revealing and redeeming fires from the ashes. Away from the Cross we shall be tempted to spin nice theories. If we see the Crucified and Risen One at the heart of history, we shall be helped to bring light out of the darkness.

The tragedy continues, and there is a further counsel for the Christian: — he must not only interpret history, but he must also, under God, make history. Think of Korea, one of the most unmitigated calamities in centuries. Away from the Cross one will despair as he hears Rachel's inconsolable weeping for her children, or as he hears the raucous laughter from the brutal realists who make money or gain power out there. Near the Cross faith will hear, above all else, a word of hope and a call to loving action. If the Crucified One rules our hearts, we can believe that God wills to bring some good out of this dismal evil. We are summoned to imitate Him in this, and to work under Him, and with Him. History is now, and we are called now to extract the fire from the ashes.

DR. WESNER FALLAW



DR. WESNER FALLAW

Howard Professor of Religious Education

Graduate of Furman University, Union Theological Seminary, Columbia University, M.A., 1936; D.Ed., 1944. Professor, Furman University, 1937-39; Asheville Teachers College, 1939-40. Minister of Religious Education, Congregational Church, Winnetka, Ill., 1940-46. Professor, Andover Newton, 1946-. Author of two books and numerous articles. (Dr. Fallaw is currently on sabbatical leave.)



THE ETHICAL VALUES OF THE SHOFAR

By ALBERT I. GORDON

The "Shofar" is the Hebrew name for the ram's horn which is one of the oldest musical instruments known in Bible times. In a beautiful and significant ceremony, the Shofar is blown on Rosh Hashonah, the Jewish New Year, in every Synagogue. The Shofar was designated by tradition as the instrument to be used in the performance of an important ritual.

According to Biblical account, the ram's horn was blown preceding important proclamations, especially on solemn occasions such as the Jubilee Year and on days of sadness or alarm. Thus, the prophet Amos asks, "Shall the Shofar be

blown in the city and the people not be afraid?" The great manifestation at Mt. Sinai was heralded, too, by the sound of the Shofar which struck terror into the hearts of the large assembly. The Day of the Lord, predicted by the prophet Zephaniah, is, according to the Bible, a "day of the Shofar and alarm."

Symbolically speaking, the sound of the Shofar was regarded as the call to the Jewish conscience. The great philosopher Moses Maimonides interpreted the call of the Shofar in the following manner: "Awake, ye sleepers, and ponder your



DR. ALBERT I. GORDON
Visiting Lecturer on Judaism

Graduate of New York University, University of Minnesota, M.A.; Th.D. Rabbi, Adath Jeshurun Synagogue, Minneapolis, Minn., 1930-46; Executive Director, United Synagogue, New York City, 1946-49; Rabbi, Temple Emanuel, Newton Centre, 1950- . Lecturer, Andover Newton, 1952- . Author of "Jews in Transition," and numerous articles.

deeds. Remember your Creator and go back to Him in penitence. Be not of those that miss reality in their hunt after shadows and waste their years in seeking after vain things which cannot provide or deliver. Look well to your souls and consider your action. Forsake each of you his evil ways and thoughts and return to God so that He may have mercy upon you."

The Shofar, then, is sounded not alone because of the antiquity of the instrument but because, too, it reminds the Jew of his duty to God and to man. It is interesting to note that practically every law involving the performance of some ritual, according to Rabbinic dictum, has some ethical interpretation. Consider, for example, the fact that the Rabbis have set five special laws which must be fulfilled with the use of the Shofar on the High Holy Days. We are taught (1) that the sound which is emitted from the Shofar depends not alone upon the ram's horn but also upon the person who performs the act of blowing this ancient instrument; (2) a Shofar that is covered with gold or decorated in any way is disqualified for use; (3) a Shofar placed within the Shofar in order to emit two sounds, is disqualified for use; (4) a Shofar that is altered so that its narrow end is broadened while its wider end is narrowed is also disqualified; (5) the Shofar may not be made from any horn taken from an animal that gores.

These laws, although clear enough in themselves, have been interpreted ethically by Rabbinic Sages as follows:

1. Each person has a direct effect upon his environment. Let us not think that our Faith or the world's future depends solely upon external factors associated with environment or even materials. One man may succeed where another fails because of an inner difference which is due to temperament, kindly disposition or understanding of his fellow man. Let us therefore be mindful of the fact that the nature of tomorrow's world depends as much upon us as it does upon the external factors which confront us.
2. Why was the Shofar that was covered with gold disqualified for use? The Rabbis say that oftentimes the acquisition of material things tends to change the nature of men in the same way that gold decoration may change the sound which is emitted from the Shofar. They remind us that it becomes our duty to retain the nature which our families and the Almighty have given to us and to avoid the tendency to color that which we do or say by the degree to which we have acquired wealth. How often we come in contact with persons whose lives have been ruined by wealth, who instead of utilizing material things as means toward an end regard them rather as ends in themselves.

3. The Rabbis pointed out that a Shofar could not be placed within a Shofar and then blown because life demands a sense of wholesomeness and integrity of each of us. We cannot live in accordance with God's ways if ours is a double standard. We must speak with one voice from the heart and through the mouth. Double standards of personal or public practice are an act of abomination unto God.
4. The Rabbis regarded the practice of narrowing the wide end of the Shofar and broadening the narrow end as wrong because, as they put it, we must not act contrary to God's law. When humans violate God's laws of morality or His laws of nature, they are subject to the ultimate fate of destruction. For any man to think he can "get away" with standards, ethical or moral, which have been proved to be contrary to the ways of God is to suggest that he does not know what is good for him.
5. The Shofar could not be made from the horn of an animal which had the tendency to gore either man or another animal because, as the Rabbis understood it, such an animal was symbolic of an anti-social tendency. It was for man to express his sense of social sympathy at all times. To act contrary was to cut ourselves off from the Almighty.

It is related that when the Israelites had finally escaped from the Egyptians and, in fact, saw their enemies drowning in the Red Sea, the Angels of the Lord wished to sing a song of praise unto God. The children of Israel began to sing their song of thanksgiving. Our Hebrew Sages say that at that moment the Almighty spoke to Moses and the children of Israel and said, "My children are drowning in the Sea at this moment. Dare you then sing a song unto Me?" All men, then, were God's children and were so to be regarded.

The implications of the laws of the Shofar are as important to the non-Jew as they are to the Jew, for they help us to understand how even the most prosaic of laws can be interpreted and understood in the light of the highest moral and ethical ideals. May each of us be guided by the ethical implications of the laws of the Shofar.

DR. AUSTIN PHILIP GUILLES



Dr. Austin Philip Giles graduated from Princeton University in 1921, and in 1923 he received the M.A. degree from Columbia University. The Union Theological Seminary conferred upon him the B.D. degree in 1925. In 1934 he was awarded the Ph. D. degree from the University of Edinburgh.

For many years Dr. Giles has been universally recognized as a pioneer in the Clinical Pastoral Training for ministers and theological students. From 1928 to 1930 he was assistant in psychotherapy with the Neuro-Endocrine Foundation of Boston. In 1931 he became the Director of Clinical Pastoral Training at the Andover Newton Theological School, and is serving now as Smith Professor of Psychology on the Andover Foundation.

His wide influence in the field of Psychology and Clinical Training is indicated by his membership on such various boards as follows: Diplomate in Clinical Psychology; Fellow of the American Psychological Association; Fellow of the American Protestant Hospital Chaplains Association; Trustee of the New England Baptist Hospital; Trustee of the Protestant Chapel, Boston City Hospital; Member of the Commission on Religion and Health, National Council of Churches; Member of the Board of Governors, Institute of Pastoral Care; Associate to the Ministers at the Old South Church, Boston.

In recognition of his twenty-five years of distinguished service in this field, the Andover Trustees have recently established a Chair in his honor to be known as the Guiles Chair of Psychology and Clinical Training. A fund to endow this Chair has been partially raised in the past year in connection with the Development Program and a service of installation is planned for November 18, 1953 (see inside back cover). Dr. Guiles has been a pioneering leader in this field and has brought great honor to Andover Newton through his work. Andover Newton is now proud to honor him permanently for his outstanding service to his fellow man in the field of Psychology and Clinical Training.

{ While this Bulletin was in print, Dr. Guiles, to the deep
sorrow of his colleagues, students, and friends, passed
away the evening of November 13, 1953. }



HOW CAN I TELL IF I'M "CALLED TO THE MINISTRY?"

By NATHANAEL M. GUPTILL

This selection is part of Chapter V of a forthcoming book about the ministry which has been written to help boys and young men in their vocational choice. The title of the book is, "Young Man, You're Wanted!"

"How do I know I am 'called' to be a minister?" The answer to this question is that to a Christian any honest career is a "calling" — in fact that's what the word "vocation" means. You know you are called to be a minister or a steeplejack when your heart and your head agree that that is the job for you.

The heart factor will take care of itself if you are sure to find out all you can about the principal choices open to you. In this respect the choice of a job is like the choice of a wife. Just as some girls have no particular appeal to you and others have a great deal you will find that some jobs interest you immediately while others just "aren't your type." Your taste in girls and in jobs can change radically, however, so don't

place too high a value on the raw first impression. This factor in your choice is not something you cook up, it is something that happens to you brought on by influences beyond your control. This is the purpose of God at work, for He made us all different and when He made us He put into us an elemental attraction like the instinct of a homing pigeon that draws us toward the job He made us to do. Some day you will know of a given task that that task is yours, and that you can be satisfied with nothing else. Maybe when that time comes you will have to take a second choice, and



PROF. NATHANAEL M. GUPTILL
*Director of Field Work and Assistant
Professor of Church Administration*

Graduate of Colby College and Andover Newton Theological School (cum laude). Minister, First Congregational Church, South Portland, Maine, 1943-51. Staff Correspondent, *The Christian Century*. Professor, Andover Newton 1951- .

strangely enough maybe you will find that the second choice was really the one for which you were made. Phillips Brooks, the prince of the American pulpit, became a priest in the Episcopal Church when another vocational door was closed in his face. His second choice was God's first choice, but it became his first choice, too, after he had made it and seen how he and his job were made to fit. But the heart factor in your vocational choice isn't something you have to worry

about. It will present itself some day and then you will have to deal with it.

The head factor is something else again. This is your responsibility in seeking out the answer to your big question as to what you are to do with your life. The first important consideration in this regard is for you to have a knowledge of most of the principal vocations open to men of your talents. One of the reasons this is written is that altogether too many young men make their choice of a vocation without ever knowing anything about the Christian ministry. Most public school vocational guidance departments are peculiarly blind at this point. Let the ministry have a fair trial along with engineering and business and the professions.

Then there are three questions you must ask yourself about every vocation you consider.

1. Would I like it?
2. Could I do it?
3. Does the human race need it?

If the answer to these questions is that it is a kind of work you would like and it is something which fits your talents and it is something of importance and significance to humanity then it is quite likely that the head factor in this choice would point in the direction of the vocation under consideration.

It is quite obvious that, although inevitably we must do some things we don't like to do in this life and every vocation has in it some drudgery, nevertheless, it is virtually impossible for a person to be effective in a job he hates. If a man is extremely introverted, hates the thought of meeting people, breaks out in a cold sweat every time he has to make a speech, and would far rather follow somebody else than be a leader it is very unlikely that he would make a good minister. This rule like all rules has exceptions, but in sizing yourself up for the ministry if we just described you it would be well to count this as item one in the argument against this vocation for you.

When considering the ministry under this test, "Would I like it?" there are some common misconceptions. The first is that ministers are people who have to give up a great deal and never have any fun. If you know many parsons personally you will discover that they have more fun than most other people in this world. Young aspirants are likely to worry about whether

or not as ministers they would be able to play cards, dance, smoke, or attend the theatre. These taboos are absent from the great majority of Protestant churches now, but even when they still exist (or even when they don't) ministers usually have little time for such activities anyhow being occupied instead in far more interesting and thrilling human contacts in the course of their business. Another misconception is that ministers are doomed to a "genteel poverty" and must spend their declining years in utter dependence on their children or worse. Ministers, like school teachers, have risen in the economic scale in late years. In fact, with the rise in rents and building costs the parsonage has become a very valuable consideration so that pastors as a rule are better off than the teachers who live in their parishes. Pension plans are in force in almost all denominations which guarantee that although the minister will not get rich (unless he marries a wealthy widow) neither will he starve nor will his children lack nor will his later years want for proper provision.

In general, if you like people, if you enjoy "running things," if you are interested in intellectual pursuits, if you have a yen to do things that are important, and if you can be satisfied with a job whose temporal rewards are dependent on how good a piece of work you can do but never will be large then the chances are good that if you become a minister you will like your job. The hours will be long and the demands heavy but the work will be full of rewards unexpected and undeserved.

The question, "Could I do it?" is one of obvious importance. You might like to become the leading tenor in the Metropolitan Opera Company, but if you have chronic laryngitis or a voice like that of Rochester on the Jack Benny show you had better get some more reachable ambitions. To be sure, it is well to be certain you can't do it before you give up a cherished hope. Glenn Cunningham took a pair of crippled legs and broke the world record in the mile run with them. Lou Brissie brought a useless leg back from the war and still pitched a mean inning or two for the Cleveland Indians. In the ministry where the power of God is always at work it is often possible to overcome a good many seemingly terrible handicaps. If you don't measure up to the qualifications for the ministry perhaps another vocation is the one for you. But maybe not. This is the area where aptitude tests are very helpful not as absolute determinants but as helpful guides to show strengths

and weaknesses. Whatever your talents there is some job you can do better than the next fellow.

The third question, "Does the human race need it?" is the most important of all. The greatest basic need of the human spirit is to be needed, to be useful, to be necessary. A job that is highly paid but useless, may look good to a young man, but as the years go by it becomes a "long job and short life." When we see how much money is spent to persuade people to buy one kind of soap or cigarette instead of another not much different it staggers us. The high percentage of our income and human talents wasted in such activities is one of the greatest drains on the resources of the world. The greatest sorrow of old age is, "Nobody wants me or needs me any more." If at that time in life we can look back on a time when we were needed and in our homes we are surrounded by the tokens of people's gratitude for our service to them this sorrow is lessened and often eliminated altogether. Service is joy. This is not corny idealism; it is sound psychology. And nobody is of any more use to the human race than a good minister of Jesus Christ. We hope you agree.

For the Christian the right question is not, "Am I called to the ministry?" with the implication that if not then I just take my choice of any job and settle down in it. The right question is, "What is my vocation?" Whether God made me to be a clergyman or not it is a fact that He made me for some useful service to humanity, and I shall not be truly fulfilling my destiny until I find that task and lose myself in it.

As you seek your vocation you will test each one with the three tests of the head, "Is it something I would like to do? Is it something I could learn how to do? Is it something that is worth the only life I have?" We will find that many things will be ruled out on each test. If we are wise we will give least weight to the first question. When we have made our study we will find that there are several careers we would like which we could learn to follow with more or less success. Some of these will be jobs anybody could do which may or may not make any difference in the lives of people. Some will be works of evil whose net result would be a constant weight on our consciences. A few will be positions of service that will lift the weight of sorrow and pain or give happiness or hope and meaning to neighbors near and far. It is likely by this time that one of these will come to life and reach out to us and say, "You're wanted — this job is for you."

THE OLD TESTAMENT HOPE

By WALTER HARRELSON

The theme for the Evanston meeting of the World Council of Churches next July is "Jesus Christ, the Hope of the World." Preliminary study of the theme by a group of twenty-five theologians from all parts of the world has indicated wide disagreement on the content and relevance of biblical hope. The present discussion of hope in the Old Testament is intended to indicate some aspects of the notion of hope among the ancient Israelites.



DR. WALTER J. HARRELSON

Associate Professor of Old Testament

Graduate of University of North Carolina, honors in philosophy, Union Theological Seminary, *summa cum laude*; Th.D., 1953. Tutor assistant in Old Testament, Union, 1949-50; Travelling Fellowship, Basle, Switzerland, 1950-51. Professor, Andover Newton, 1951-. Author of numerous articles.

I. TERMINOLOGY

In the Old Testament there are fourteen roots which may be translated, regularly or occasionally, by "hope" or "to hope." Exactly two hundred significant occurrences of these roots appear. Of these, only seventeen occur in passages which are, strictly speaking, eschatological, but one hundred one of them refer to God as the source of the writers' hope. These one

hundred one passages also make it clear that the writers are confident of God's determination and ability to intervene in the affairs of men for their salvation.

II. MEANINGS OF THE WORDS FOR HOPE

There are three distinct shades of meaning to be found in the various words for hope. The first meaning appears in several words which can also be translated "trust" or "to trust." Hope, then, is not an anxious longing; it is rather akin to trust and reliance upon God. To hope in God is to depend upon him, to assert one's confidence in him and his purposes.

The second shade of meaning is indicated in the group of roots which can also be translated "to wait." This meaning is found, of course, in the English word as well. Hope means an expectant waiting, it arises out of the conviction that something is about to happen. To hope in God is to wait for the unfolding of his plans, to be expectant and ready for his word. There is, however, none of the uncertainty in this waiting which is characteristic of our use of the term, as when we say, "I hope I will be able to visit you next week," while we actually mean, "I doubt very much that I will be able to come."

In the third place, hope transforms the religious attitude of the one who hopes -- here and now. It can even be used as a parallel term for help: "Happy is he whose help is the God of Jacob, whose hope is in the Lord his God" (Ps. 146:5). It is the believer's assurance that the dependable God for whom he waits is already present with him, and this presence confirms his trust and his waiting.

III. THREE EXAMPLES OF OLD TESTAMENT HOPE

These three meanings of Old Testament hope can best be seen if we select good examples of each. The attitude of trust in God is clearly depicted in the connection between hope and promise. Our best example of the connection is found in Ps. 119. There are eight occurrences of words for hope in this psalm, and in seven instances the hope is related to the promise of God to his people. We read, for example, "Remember thy word to thy servant, in which thou hast made me hope. This is my comfort and my affliction, that thy promise gives me life" (49-50).

The other passages are quite similar. Hope, then, rests upon the promise of God to his people -- the promise to Abraham

of land, descendants, and a blessing through him to all the families of the earth. The Israelite hopes in God because God has come to him to help and to save. He has demonstrated his faithfulness time and again, in every age. He is dependable, his word is reliable, for the promise is indestructible.

The second example is found in Daniel 12:12: "Blessed is he who waits and comes to the thousand three hundred and thirty-five days." Hope clearly refers to the Coming of God at the End-time to save his people. This End-time is drawing very near. The writer of Daniel is encouraging a persecuted people by reminding them that God is very near, that his help is at hand. And what are they to do until he comes? They are to wait and come. They are to "stand firm and take action" (11:32), they are to remain faithful to the covenant of the living God, and to remain faithful in such a time might very well lead them to persecution and even death.

The third example appears in Zech. 9:12: "Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double." This late writer gives us a perfect picture of the hope which transforms here and now. These prisoners are not called prisoners of hope simply because they are in exile and nevertheless may hope for deliverance. No, they are the prisoners of their hope. As sons of the covenant they are, whether they like it or not, sons of hope. This is a remarkable parallel to Paul's description of himself as a "prisoner of the Lord" (Eph. 4:1).

SUMMARY

Hope in the Old Testament is thus seen to have a rich and varied content. It is trust and confidence in the living God whose promise never fails. It is an expectant waiting for his coming in power to save at the End-time. And it is an abiding reality in the present for all who bear in their body the mark of his covenant — for they are prisoners of hope.



KNOWLEDGE INTO WISDOM

By ROGER HAZELTON

During the summer I read what seems to me a very penetrating book by Gabriel Marcel, **Man Against Mass Society**. Marcel makes some sharp comments on the technical materialism of our Western society, pointing out how men are degraded and indeed enslaved by their own inventions. Radio and television give "the privilege of ubiquity" to those who do not in the least deserve this right; propaganda, which has



DR. ROGER HAZELTON

Abbot Professor of Christian Theology

Graduate of Amherst College and Chicago Theological Seminary. University of Chicago, A.M.; Yale University, Ph.D.; Jena University, Germany, Certificate; Amherst College, D.D. Minister, Congregational Church, Chester, Conn., 1934-36. Professor, Olivet College, 1936-39; Colorado College, 1939-45; Andover Newton 1945-. Author of four books and numerous articles.

become "a method not of persuasion but of seduction," has the effect of reducing men to a condition "in which they lose all capacity for individual reaction"; so that "man's mastery of nature . . . is a mastery which has less and less control over itself." It all adds up to the fact, says Marcel, that "life is being less and less felt as a gift to be handed on, and more

and more felt as a kind of incomprehensible calamity, like a flood, against which we ought to be able to build dikes."

This of course is only one side of the picture, but it is a side that must not be neglected. We have let our knowledge run away with us; no wonder that it should end in cynical and fatalistic modes of belief and behavior. What is more, our easy acquiescence in the well-known devices of stereotyping and scapegoating can be laid fundamentally to a failure in the social imagination which is wisdom. Whenever any one of us is intimidated and forced into line by the pressures which we know so well in this country, then all of us are at once threatened and must be enrolled in the common cause of genuine freedom. That is what responsibility means. It is the exact opposite of that sterile and mediocre conformity which is more and more becoming expected of us. Marcel wonders whether we may not be heading into a form of society in which freedom would mean simply making oneself as insignificant as possible in order to escape the notice of the bosses. It is a frightening prospect; and it is a good part of the job of social wisdom in our time to see that it does not become reality.

There is right now a tremendous and appalling need for moral wisdom everywhere in the world. By this I don't mean conventional rectitude, but the knack of making sound judgments and hearty choices on the ground of principle and not sheer, unblushing expediency. It also goes by the name of integrity — the structuring of conduct in terms of character and not caprice. Down in Charleston, South Carolina, on the tombstone of a man named James Louis Petegru who died in 1863, there are carved some words which Woodrow Wilson liked to quote often: "Unawed by opinion, unseduced by flattery, undismayed by Disaster, He confronted Life with Antique Courage and Death with Christian Hope." With all due allowance for the rather flamboyant cast of this inscription, I think you will agree with me that it stands for a very precious and immensely needful thing.

A person who can be so described is not one of the "hollow men" whom T. S. Eliot wrote about:

We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw.

Such a person is not a number or a nonentity but what the Bible calls a "living soul." There is nothing crooked or perverse in him, but neither is his style of life rigid and inflexible. What very often passes for acting on principle, on the campus or in Congress, is really only stubbornness disguised as righteousness. A man or woman of integrity is something else again — a person deeply pliable and flexible in the presence of competing claims and pressures but — this is the point — always bending from the center to meet them. On these terms, necessary compromise becomes a high art, not a low trick. Moral wisdom, more than anything else perhaps, is the art of compromise. Having gotten your bearings, you are on the way to where you have decided to go. Holding fast to whatever you have found good, you press forward to a greater good that is increasingly finding you. Integrity is a whole and living fabric closely woven of both venturesomeness and steadfastness.

All this is naturally much easier to say than to be, which is just why we must keep on saying it. When the great god Success makes customers and salesmen of us all, integrity is hard to find and almost as hard to seek. When our existence becomes politicized and propagandized so that we are incessantly forced to live at the outer surface of ourselves, and every point of contact becomes immediately a potential point of friction too, we are prone to settle back into whatever seems tame, safe, and unproblematic. We are afraid of getting hurt, of being disappointed, of losing what we already have. Actually we do not want to be self-possessed and self-understood. We are fearful of our own freedom and shrink from having to make decisions. Yearning after the security of Bali Hai, we dare not tackle the rigorous ascent of Everest or Annapurna. We try to play it safe, knowing all the while that nothing can be safe in our kind of world.

All things good are as difficult as they are rare, as Spinoza said, but this only enhances and does not at all diminish their goodness. So I come to the greatest good of all within the keeping of wisdom — that pertaining to what men have called the realm of spirit and of faith. In fact I believe that there has been something almost inevitable about the movement of our thought. I mean that wisdom, built on knowledge and emerging out of knowledge, is invariably an **approfondissement**, as the French say, that is, a fathoming and sinking in, which penetrates the slick defensive maneuvers of our ration-

alization, one by one and once for all. Getting "wised-up" is not being wise. With wisdom what is spurious and specious cannot be at home, but what is spiritual alone matters.

I used this much-abused word advisedly, soberly, and in the fear of God — who, by the way, is also spirit — because it is my conviction that no other word so well sets forth what wisdom is essentially and finally. Responsibility and integrity are not mechanical adjustments or "learned responses" tucked carefully and cleverly into a human life, the way you stir egg-yolk into an omelet. They are whole-responses, calling into play what Jonathan Edwards loved to call "consent to Being." They have to do with fundamental, bed-rock reality in the self and in the world. They are not possessions, attached to us like honors from the outside; they are what possesses us, or ought to, what controls and energizes us. One who lives in the way they define is like a tree, planted by the rivers of water, that bringeth forth its fruit in its season, and — like a tree again — is structured and sustained by the whole strength of the universe.

The Hebrew language has two rather different terms for expressing the inmost nature of man. One is **nephesh**, which we customarily translate by "soul." The other is **ruach**, a very old word associated with breath or wind, which usually comes out in English as "spirit." **Nephesh** means that man is an organic whole, a living oneness, so that even his conflicts have the character of a civil war, indeed of self-contradiction. But **ruach** means that man, however much a unity, is nevertheless open to invasions from beyond, because he lives so near to the frontiers of what is real. That is always the meaning of spirit — openness, vulnerability, subjectivity. Man has his source and secret not in himself but in that to which he is related spiritually, and from which he derives his unique and personal selfhood. It is in this perspective that the matters of responsibility and integrity must be faced and met. For as Marcel again says, "human beings can be linked to each other by a real bond only because, in another dimension, they are linked to something which transcends them and comprehends them in itself." The character of that something may be demonic or divine, for every spirit is not the Holy Spirit and we must "test the spirits" to see whether they are of God. That is exactly the task and aim of human wisdom.

Knowledge is something gained, but wisdom is something given. Indeed, there is a sense in which the gift of wisdom

must precede the gain of knowledge, for man's reach must always go before as well as beyond his grasp. This reach or thrust of spirit is what we call faith.

Undoubtedly the gift of wisdom is a most mysterious thing. And yet wisdom is consistent and companionable with mystery as knowledge by itself never can be. I shall go so far as to declare that wisdom is a way of knowing that you do not know — like the irony of Socrates, that great patron saint of teachers ever since who use scepticism deliberately to place the burden of real learning on their students. But I would not stop even here. Being wise is more — it is a way of knowing that you are **known**, in spite of and perhaps also because of your not knowing:

The plainest soldier is sworn to the service of riddles.
Our strategy is written on strange eternal paper,
We may decide to advance this way or that way
But we are lifted forward by a wind
And when it drops we see no more of the world.
Shall we live in mystery and yet
Conduct ourselves as though everything were known?

This kind of wisdom will certainly not die with us, but let it at least begin with us. Henceforth may all our understanding be a "standing-under." Then may our knowledge grow and deepen into wisdom, and our wisdom be a true **religio** or binding-back into the mystery which men address and adore as God. For wisdom like this, as the writer of Proverbs says, is better than rubies, and all the things that may be desired are not to be compared unto it.



GROWING AS A PREACHER

By EDMUND H. LINN

"How can I continue to grow as a preacher?" asked the minister. That is an important question. Many ministers want to grow as preachers. As the years pass, they do not want to stand still, or what is worse, slide back; they want to march forward — to improve in their preaching.

The achievement of such a worthy goal, however, requires more than a sincere desire. It demands an intelligent plan of

action. the following suggestions are given in the hope that they may outline a plan of action which will help some minister to grow as a preacher.

To begin with, if you sincerely want to grow as a preacher, you will try always to improve the **content** of your sermons. You will look for subjects which are significant, interesting, helpful, and timeless. You will struggle unflinchingly to fill your



DR. EDMUND H. LINN
Associate Professor of Speech

Graduate of Iowa Wesleyan College, Yale Divinity School. State University of Iowa, Ph.D., 1953. Chaplain, U. S. Navy, 1943-46. Professor, Andover Newton, 1949- .

messages with ideas which are worth saying, worth hearing, and worth living — as well as life-giving. Such vital thoughts come primarily from two sources.

The first source is the Bible, especially the life and teachings of Jesus. No minister can know the Bible too well. A minister should know about the Bible but above all, he ought to know the Bible itself, — its mighty themes, its various books, and its great characters. Carry the Bible, and it will carry you. This is most true when the Bible is carried in the head and heart and not simply in the hand. The minister who reads the Bible, knows the Bible, and lives the Bible, will preach the

Bible with a blessing to his people which increases as time goes by.

The second source of supreme ideas is people. In large part, the preacher's task is to travel a two-way road — that of bringing the Bible to the people and that of taking the people to the Bible. Salvation becomes possible when the two are brought together. The message of the Bible has to be brought to bear upon the needs of the people. Autobiography, biography, and psychology tell the preacher a lot about the needs of people but he can learn most from people themselves. So as the days pass, keep up your pastoral calling. By it, you will come to know the deepest needs of your people, their joys and sorrows, their vices and virtues, their defeats and successes, their fears and hopes. As you strive to bring a deep understanding of the Bible to a wide knowledge of people, the content of your sermons will improve.

Again, if you honestly want to grow as a preacher, you will always seek to improve the **language** of your sermons. One way to achieve such an objective is to make a critical study of the best sermons. As a part of the Foreword to his book **The Protestant Pulpit**, Andrew W. Blackwood says, "Thirty years of study about preaching seem to show that the best approach is through history, and that the best way to improve one's pulpit work is through the study of sermons." In the same book, therefore, Blackwood provides a useful collection of sermons by pulpit masters of the past and the present, and a helpful analysis sheet with which to study them. (Andover Newton Theological School has an analysis form more detailed than Blackwood's which is available upon application to the author of this article.)

Harry Emerson Fosdick once said that he learned how to make sermons by carefully studying the messages of F. W. Robertson, Henry Ward Beecher, and Phillips Brooks. Every preacher could learn a lot about sermon composition from these same men or from an intelligent analysis of the messages of Fosdick, Ralph Stockman, George Buttrick, James Stewart, A. J. Gossip, James Reid, and Leslie Weatherhead.

Another way to improve your language is to write in full your own sermons with great care. The principles learned from a study of the best sermons will have little value unless they can be used in your messages. Writing is the surest method of practicing them. These principles of effective word

usage are not the private property of any individual; they belong to everyone who can master them. So write, write, write. The counsel to write sermons is not meant to encourage reading them in the pulpit or memorizing them. The intention is to provide the extempore method of delivery (speaking from notes, mental or actual, made of the manuscript) with the thorough preparation which it deserves. With some pulpit craftsmen, clear thinking and precise writing are opposite sides of the same coin. They cannot imagine one without the other. Few men, if any, ever achieve language proficiency without writing. Writing your sermon will help to ensure not only thorough preparation but clear organization, vivid language, relevant illustrations, and ease in delivery. Ordinarily, acceptable composition has to go before acceptable presentation. George Buttrick is right when he says, "The preacher must be a good shepherd of words. That good shepherding will help him to be a good shepherd of souls."

Once more, if you want to grow as a preacher you will continually endeavor to improve the **delivery** of your sermons. You will never be satisfied unless you are becoming increasingly effective as you attempt to communicate the Gospel of Christ through vocal and bodily activity. Adequate content and language will go far toward securing the high response you desire but they cannot guarantee it. They must be supplemented with appropriate delivery. To underscore this point, Cicero is reported to have stated that the three most important elements in speech-making were, "delivery, delivery, and delivery." It is not enough to possess a message; the preacher has to be able to "say it" so his listeners hear it, understand it, and act upon it. That's the task of effective delivery!

You can improve your delivery by making intelligent use of a good tape recorder. The recorder will enable you to evaluate your own voice objectively. After recording a church service you can play it back and ask some significant questions of your voice: Is the quality pleasant and natural? Does it seem sincere, direct, conversational, and enthusiastic rather than unpleasant, artificial, or weak? Is the volume appropriate and varied rather than too loud, too soft, or too monotonous? Is the pitch appropriate and varied rather than too high, too low, or too monotonous? Is the rate appropriate and varied rather than too fast, too slow, too uneven, or too monotonous? Do suitable pauses indicate changes in thought and feeling? Are the important ideas emphasized and the lesser thoughts

properly subordinated? The answers you get to these questions often suggest their own corrective measures.

About every three years it might be helpful to ask a well-trained speech teacher to hear you in person or to listen to one of your recordings and make suggestions for improvement.

In time you can also build a record library on tape of the ablest preachers. A study of their voice usage will aid the development of your own voice.

Furthermore, you can improve the delivery of your sermons by occasionally asking penetrating questions of a few intelligent listeners. (One might be your wife). These questions could be the same as those you should ask about your own voice recording. In addition, they should include some questions regarding bodily activity such as: Did I look at you and talk to you? Were my gestures purposeful and varied or meaningless and repetitive? Did you notice any distracting mannerisms? A few general questions covering the total presentation should be asked: What exactly did I want you to believe or do? Was the sermon interesting? A listener who will answer such incisive questions "without fear or favor" can make invaluable contributions to your development.

If you can improve your content, language, and delivery as the years pass, you will grow as a preacher. You will be a workman who needeth not to be ashamed, rightly dividing the word of truth" — a true "herald of God."



CHURCH MUSIC — YES, INDEED!

By D. RALPH MACLEAN

How may we know true church music? Church music has an idiom all its own. The secular world would not and could not use this music.

Here are the s's of true church music:

1. The rhythms of church music are **stately** and **solemn**. Sing the following hymn and feel its majestic pulse:

"A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing."

2. Church music has melodies that are **strong** and **sincere**.
Hum to yourself the tune of

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."



MR. D. RALPH MACLEAN
Instructor in Church Music

Organist and Choir Director, First Church, Newton Mass., 1913- .
Conductor of Highland Glee Club, Inc., 1924-; Newton Symphony
Orchestra, 1925-43. Instructor in Church Music, Andover Newton,
1935- .

3. Church music has harmonies that are **simple** and **severe**.
How true this is of

"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

By their rhythms, melodies, and harmonies you shall know
them. We should avoid everything that has secular connota-

tions. Such, for example, are rhythms that suggest bodily activity instead of contemplation and renewing energy; melodies that are chromatic and emotional; and harmonies that are luscious and dramatic.

"Church music is a devout and solemn note, a fine medium for fine thoughts." With it, we **instruct**. Take, for example, that great anthem,

"Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger be put away from you with all malice. And be ye kind one to another, forgiving one another, even as God for Christ's sake has forgiven you."

This is didactic church music at its best.

With it, also, we **indoctrinate**. This is a special kind of instruction. Think of the hymns you know which center around the Nativity, Ministry, Passion and Resurrection of Christ. Here is indoctrination in the beliefs of the Church.

With church music we **pray**. Here is a good example:

"O Holy Saviour! Friend unseen,
Since on Thine arm Thou bidd'st me lean,
Help me, throughout life's changing scene,
By faith to cling to Thee."

Once more, we **praise** with church music. And here is a good note on which to end:

"Praise the Lord, ye heavens, adore Him,
Praise Him, angels, in the height;
Sun and moon, rejoice before Him;
Praise Him, all ye stars of light.
Praise the Lord, for He hath spoken;
Worlds His mighty voice obeyed;
Laws which never shall be broken,
For their guidance He hath made."



AT THE DOOR OF THE CHURCH

By SAMUEL H. MILLER

The following is an excerpt from Dr. Miller's recent book, *The Life of the Church* (Harper and Brothers, 1953). Reprinted by permission.

It was the custom of the founder of the Cistercian Order, when he went to chapel, to stand at the door and wait in silence before he opened it and entered in. None of his monks knew what was going on in his mind, but all of them knew



DR. SAMUEL H. MILLER
*Adjunct Professor of the Philosophy of
Religion*

Graduated from Colgate University; D.D., 1953. Minister, Baptist Church, Belmar, N. J., 1923-28; Arlington, N. J., 1928-30; Clifton, N. J., 1930-35; Old Cambridge Baptist Church, 1935- . Professor, Andover Newton, 1952- . Author of two books and numerous articles.

within their hearts that this was something in the nature of preparation for the occasion which was to follow. Thus it became a habit with them so that as they laid their hand upon the knob they too waited. They refrained from haste while they prepared to enter into the presence of the everlasting God.

This kind of spiritual modesty or religious courtesy is not a mere mannerism. It goes back to something extremely profound in the experience of man. The Jews do not enter the syn-

agogue for their service until they have prepared themselves the night before. The Roman Catholic coming into church kneels and crosses himself, in a gesture by which he humbles all his life to something majestic. It is difficult to understand why Protestants put off this ancient custom of preparation and so casually enter the house of God, almost as one would enter a moving picture palace or a railroad depot or a meeting of the Rotary Club.

The founder of the Cistercian Order never told what he was thinking, but there must have been somewhere in his mind and heart a sense that this movement was not to be lightly taken. After all, it held a great mystery. The fact that most men worship, or that it is a custom we inherit from the ages, or that we have done it countless times, must not hide the inherent strangeness of it. That a man of flesh and blood should kneel and speak inaudibly to his Invisible Lord; that he should celebrate the wonder of his love in song and liturgy — this is surely an extraordinary thing. A man, at this moment, stands out at the very edge of creation, at the brink where space and time leave off. All the scaffolding of solid circumstance and history drops away, and one stands in the presence of life itself, in the terrible mystery and ineffable glory of it. The eye, accustomed to the short spaces of earth and the little days of man, now peers into the tremendous perspectives of eternity.

This is of all places on earth the most precarious to stand. On this spot a man looking into the abyss will find his mind spinning, his heart dizzy. Slight wonder then that he halts before the door, halts and stands in silence, while he pulls himself together. This is the place and this is the action in which he will need to center himself in the strength of his being. Scattered abroad in the world, his life invested here and there, given to this and that, now the heaviest demand of all makes it necessary to bring his whole life together. This ingathering, compacting his soul until he is really himself, and nothing but himself, this must be done if he is to enter the church with true regard for its meaning.

Indeed we have reason to hesitate to open the door into the house of worship. This little life of our own contains more than enough to disturb us. To be born of the flesh, fashioned by miracles and attended by the fate of growth, the curiosity of the mind, the affections of the heart, to know ourselves and yet not be sure we know what or who we are or are supposed

to be! To be the bearer of imponderable powers and distraught with the dark burden of sin, to struggle and laugh and strive on this little planet, to have dreams, fight wars, and harness the energies locked behind the doors of matter — and then to die! Such is the mystery that haunts our hearts all our days. Who am I to seek the Invisible Lord?

Have we seen the sudden sight of ourselves suspended in a world of mystery, created and maintained, moved and lured by power not our own? Have we found our efforts, as well-intentioned and skillful as they may be, meaningless without a larger perspective and a final worth? Have we come to the place in life when we must make a desperate effort to know what there is to life and whether we matter or not? Why are we standing here trying to frame on our trembling lips the cry of our soul, "O God, Thou art my God?"

With our hand still on the door, let us remember Abraham and Isaac caught in God's command in such a way that the old man lay his son upon the altar. If we can go no further into the thick mystery of such an ancient rite, we can ask in wonder and humility what bond of faith and obedience it was that bound Abraham to the Invisible Lord; how deep a tie that held so firm against so cruel an hour! Here, in the flames of sacrifice, Abraham with a strong hand trembling with awful hope opened the door, withholding not his own son, and stood where the Eternal gave him Isaac again, twice born, twice blest.

Our hand is still on the door. Do not hurry. There is the flame and smoke of ancient altars, the fierce darkness of night and lonely wrestling, the shadows of Gethsemane where Jesus knelt not far from sleeping men to make ready for the dreaded weight of the Cross. It is all there in quick remembrance. The men whose souls once stood in the mystery of God, now a silent company, still stand as witnesses of this act, whether it be real and human, worthy of the Invisible Lord and the ones who have already wrestled, or merely a bit of play, a gesture tossed in haste and covered fear to the abyss within.

Just before we open the door, let us ask how much we hunger for peace, for the benediction of the Eternal God. If we are realistic we know that we come out of a world that has been shaken to its very foundations and is living now in an uneasy armistice; that this, in the words of Toynbee, is the "day of troubles" and perhaps one of the "ends" of history. All

the horizontal structures of our civilization have been shaken. The security and certitude of our life in the world is precarious. The peace of the world is no longer peace at all. Transparently evident for all its political disguises, it is a war. Life has lost its center; peoples are tossed about; there is no "continuing city"; the heart has sickened and the mind reels. When we put our hand out to the door of the Church, do we not feel this burden? Are we so dull of heart that we have not carried some of its pain? Do we not know that men are going daily to their death because this burden is so heavy? Do we not know that the most imaginative and the most sensitive men of our times are suffering the anguish of a daily crucifixion because of it? And dare we come into the house of God without knowing that we are living in a day of trouble? No wonder we ask for peace. Yet we shall have peace nowhere but in the presence of God; nowhere but from the hand of the Eternal; nowhere but out of this deep center where man becomes the child of God, where there are eternal resources capable of withstanding the storm and shock and doom of the world's catastrophes.

Let us not be blind; we must bear this with courage, not as sentimentalists and wishful optimists. In the tribulation we shall conquer by the faith that comes from standing in the awesome Presence not once or twice but regularly, where the plumb line drops against ourselves and our Church and our religion until all becomes real with humility, and we find ourselves underneath the respectable masks we wear. If peace does not come with this, it will never come anywhere. This is the only avenue which the Bible ever opens up for those who seek peace. The peace of God did come to Abraham, to Jacob, to Amos, to Savonarola, to Joan of Arc, to Niemöller. It comes only to those who stand in the center of the storm, in the very presence of God, and knew themselves in their deepest need and greatest possibility.

Whenever the surface of life is ripped off, either by the violence of circumstances or by a man standing boldly at the limits of this world, when the soul for one reason or another must handle mystery with its naked hands, then it becomes plain that life is more than the body, more than a matter of food, or of clothing, or of shelter, or of all the obvious necessities of a comfortable existence. When man struggles literally to pull himself together in that hour when the trivialities and petty felicities of the ordinary routine are swept aside by the

tidal wave of catastrophe or miracle, then he wants to know the name of Him whose power and wit entangled man's heart and flesh in the inexplicable meshes of such an existence, and knowing His name to stand in His presence.



THE COMING EARTHQUAKE

By PAUL S. MINEAR

The following article is taken from Dr. Minear's forthcoming book, *Christian Hope and the Second Coming*, which will be published by The Westminster Press in February, 1954. Used by special permission.

"There will be earthquakes in various places . . . this is but the beginning of suffering." (Mark 13:8)

Often the Bible depicts the coming of God in terms of trembling mountains and a shaking earth. Quite naturally, then, in their visions of the coming of the Son of Man, Christians anticipated an even more terrible earthquake than any that had occurred in the past: "Yet once more I will shake not only the earth but also the heaven" (Heb. 12:26). This expectation of an earth reeling and trembling appears in many places and forms.

To later generations this close connection between the Messiah's return and earthquakes has caused much bewilderment. We will never understand it apart from a lively sense of the ineffable mystery and majesty of the God of all power. The heaven of heavens cannot contain him. Infinite in glory and holiness, no eye may behold him and no words encompass his reality. Before him "nations are like a drop from a bucket" (Isa. 40:15). "It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers" (40:22). His thoughts and ways are other than man's. Earthly vocabularies are therefore quite unable to describe his dealings with his creatures. Our words are designed to bear the commerce of human affairs, small coins by which we exchange thoughts about earthly things, thoughts drawn from earthly experience and applied to earthly matters. Our words describe, more or less accurately, what takes place regularly among men. They

crack and crumble when they must be adapted to heavenly realities. The Biblical penchant for such dramatic images as a disintegrating world underscores the conviction that the Creator retains power to destroy what he has made. Those who deny his transcendent power will quite rightly take offense at this grandiose grammar of power. Those who be-



DR. PAUL S. MINEAR

Norris Professor of New Testament Interpretation

Graduate of Iowa Wesleyan College and Garrett Biblical Institute. Northwestern University, M.A., Yale University, Ph.D., Iowa Wesleyan College, LL.D. Professor, Hawaii School of Religion, 1933-34; Garrett Biblical Institute, 1934-44; Andover Newton, 1944-. Author of four books and numerous articles.

lieve that his might has not become domesticated by cosmic custom will more readily grant the relevance of this grammar. For them the image of the earthquake may seem entirely appropriate to the Creator's transcendence over his world.

The most distinctive thing about the transcendent God of the Bible, however, is this: he comes down to visit men. He speaks to them, calling them into a covenant community, and guiding them through the vicissitudes of their history. Those fragile words which people have developed to facilitate earthly discourse must now be used also in telling what God has done. Oriental poets had been accustomed to writing of social dis-

turbances as earthquakes. Biblical dramatists found it natural to associate the same term with those disturbances of the ordinary course of events which were due to God's extraordinary dealings with His people. "He is like a refiner's fire . . . And who can stand when He appeareth?" When narrators tried to describe this collision of worlds, they often spoke of God shaking the earth, with all of its kingdoms and inhabitants. When God marched before his people, the earth trembled (Psa. 68:8).

Perhaps this language strikes us as artificial and grandiose because we are seldom in terror before this collision of worlds. We have trained our gods to appear in a more docile and genteel fashion, without upsetting things. For most of us the shaking of the earth is more terrible and more real than any reality to which the word earthquake may be applied as a metaphor. We attribute to a literal use more substance than to any figurative use because we assume that the solid earth is more tangible and dependable than is the existent relation between the creation and the Creator. To the biblical mind, however, this enduring relationship to God was more determinative of human existence than was the ground on which men stand. That is why they took quite for granted the fact that the earthquake which we would call a metaphor was actually more important and ultimately more true than what we would speak of as a literal wrinkling of the earth's crust.

According to the Biblical accounts, the most significant earthquakes took place on three types of occasions: revelation, revolution and restoration. Of the first kind, the **revelation** of God's Covenant at Sinai affords perhaps the best example (cf. Ex. 19:16-25).

Here the epic tells of a smoking, trembling mountain, shrouded in thunders, lightnings and thick clouds. A trumpet blared louder and louder. The people shook with dread all the while God came down and spoke with Moses. The earthquake marked God's self disclosure, the proclamation of his law and the sealing of his promise. When the pilgrims left Sinai, earthquakes continued to punctuate God's defeat of hostile kings and armies, and his guidance of his people through the barren land (Psa 68:7-18).

The second type of earthquake registered the **revolutions** which God's judgment brought to earth's denizens and kings. The moving of mountains was an expression of his anger, as

he delivered his faithful people from the assaults of their enemies (Psa. 18). The earthquake measured the drastic revision in the fortunes of men when they received God's justice; this is the way Isaiah pictured the punishment which God sent to the enemies of Israel. And the overturning of nations in the past provided a clue to the still greater shaking of the foundations which would usher in the day of the Lord. The earthquake was never the end, but was a dreaded sign that God had neared the climactic moment in his dealing with the world.

The prophets saw with vivid clarity the earth shuddering before its Judge. But they could also see beyond the tremors to the quietness, believing that the God of Justice was also the God of Love, whose power to destroy was also the power to restore. In visions of this **restoration**, earthquakes were prominent. For example, one should read Ezekiel's parable of the valley of dry bones (37:1-14). The word of the Lord came to these bones: "Behold I will cause breath to enter you and you shall live." When this prophecy was fulfilled, by the knitting together of the bones, there was an earthquake.

It was this tradition of long standing which permeated the minds of early Christians as they described the new visitation of God among men in Christ, the judgment and the restoration that accompanied his work. Often these three themes — revelation, revolution, restoration — met in the same episode.

This is why apostles and saints could speak so naturally and spontaneously of cosmic catastrophes as one expression of their hope for Christ's coming. They had experienced the truth of the saying of Jesus (perhaps apocryphal), "He who is near me is near the fire" and of the similar announcement (probably authentic), "I came to cast fire on the earth" (Luke 12:49). The fire and sifting which they anticipated on his return would belong to the same order of events as had already taken place in Pentecost, the resurrection, Jesus' baptism into death (Luke 12:50), and in the crucial moments of Israel's history. The coming rigors of judgment, like the earlier ones, would lie within the promises of God, would be tokens of his powerful mercy, and would lead toward the victory of his Messiah. Announcements of future earthquakes were not pseudo-scientific statements that the physical universe, at some precise date, would vanish into the smoke of a solar explosion, but poetic confessions of a realistic hope

springing from personal participation in the continuing revolution which God had initiated among men.

The images of cosmic catastrophes, then, are symbols of reality far more important than the eruption of Vesuvius. Having experienced, in part at least, the shattering effects of God's revelation, revolution and restoration, early Christians found in the images the stuff of reality. Faith that moved mountains did not hesitate to speak of mountains moving at the Word of God.



PROTESTANT UNITY — ONE MORE STEP

By MARGARET M. MORTON

For many years our denominations have felt it one of their responsibilities to publish courses of study for use in church schools, each sect publishing its own courses, calling on the loyalty of its parish churches to use its own, usually at considerable expense. How many companies, sets of editors, printing presses this adds up to, all putting out courses on the same or very similar subjects, would be an interesting problem in statistics. Suffice it to say that, since neither churches nor denominations are very rich, money has to be saved on paper, type, binding, illustrating and even writing. In spite of this some excellent courses of study are appearing, authors and artists giving generously of time and talent. The editors should have our sympathy. Curricula have improved a lot within the last ten years, but how hard it must be to meet the deadline each fall with new sets of pamphlets, printing costs high, budgets small. Some pamphlets are repeated, of course, but seldom a whole curriculum.

Every child who uses published courses in church school inevitably compares them with his day-school texts. Needless to say, very few bear comparison. Flimsy texts are treated with about the respect they deserve. Usually they look pretty terrible, at least after a week or two of use, work-books rolled

into boys' pockets, paper covers curled up at the corners. Since parish churches are so very different, the usual policy of the publisher is to aim at the "average" church, which leads us to the question, "What kind of church is an average church?"

Granted that the quality of curricula affects the quality of teaching in any school, surely nothing but the best should be presented in any church school, no matter what the community or how small the church.



THE REV. MARGARET M. MORTON
Instructor in Religious Education

Graduate of Vassar College and Andover Newton Theological School. Assistant to the Minister, First Church in Cambridge (Congregational), 1937-49; Minister of Christian Education, First Congregational Church, Everett, 1949-51; Wellesley Congregational Church, 1952- . Instructor at Andover Newton, 1951- . Author of numerous stories and articles.

Consider the dilemma of the harassed superintendent or director with the responsibility of supplying teaching material for, say, twelve grades. He probably cannot obtain denominational material a season ahead of use. Each fall, just before the start of church school, a flood of printed material rolls off our church presses in the nick of time to be used. No chance for appraisal. No chance for teachers to prepare during the summer. The catching titles of the courses give small indication of their content. If, perhaps, a parish church wishes to repeat

a fine course published a year or two back, the chances are it is out of print, or junked, for these courses are more in the form of magazines than of books and are meant to be temporary, not to be kept and used a second time. And so an optimistic church spends its money each year on materials, sight unseen, with blind faith and with not more than a week or two for teachers to digest a subject.

Although probably the majority of churches are accepting uncritically the materials sent them from headquarters, many churches are dissatisfied. They look elsewhere and sometimes embrace a whole curriculum from another denomination. Some use what might be called a hodge-podge of courses from a number of companies, with an effort to find the best in each. Some choose good, solid source books, often published by "secular" presses, and expect skilled teachers to use these as texts. And some churches actually write their own courses, or develop them over a period of two or three years of teaching, by keeping careful records. Instead of regimented work-books, blank notebooks are used for each pupil's individual record, or class scrapbooks, or a variety of projects. If fine courses are developed in this way, churches of all denominations should be given the benefit of them.

Church schools have so many problems! Surely this curriculum problem is an unnecessary one and can be solved, given a little of the courage and independent thinking we preach about.

The plea of this article is for an interdenominational publishing company. If desired, certain subjects, such as denominational history and polity, can still be taken care of by the denominations. These units can be published by the all-church publishing company to be inserted in blank spaces left in the all-church curriculum. The all-church company would represent among its editors all major denominations interested in the project. Writers and artists would be chosen according to merit with the purpose of producing books of lasting value. Such books already published would be incorporated. Needed books out of print would be reprinted. The best temporary courses would be put into permanent form. Courses planned for released-time teaching or for day-schools might also sometimes be found appropriate. We want books so fine as to content and format that pupils and teachers will wish to add them to their own libraries. Maybe "reading books" are the

thing; maybe text-books, such as those used in our best day-schools. The prices of such books, if ordered in sufficient quantities with no more than the necessary profit to publisher, can be far below similar books bought at a bookstore.

Certain subjects are needed alike by the majority of churches and should be written with the simplest possible doctrinal background, leaving it to the individual church to give its own doctrinal slant. Why not a few basic, year-long courses for appropriate age levels and with not too much repetition on: the patriarchs, the kings, the prophets, the life of Jesus, the early church? A Bible survey and orientation course would fill another need, and a course on Bible geography and folk ways. A church history course with emphasis on the Reformation and the Protestant movement would fill another real need. Several biographies might be written as half-year courses on Joseph, Moses, David, Paul. Such courses of study would, I believe, be in demand immediately by churches of most denominations.

Better teaching would result. The hue and cry is that courses go too fast and try to cover too much, with a new character or story every week. Everyone is out of breath. If a pupil misses a Sunday, he may miss forever the Exodus or the Sermon on the Mount. The demand is for more **time**, for more thorough study. We have considerable time if we use it well.

Economy would also result. If a church reckons on a two or three-year basis, the amount spent on such permanent materials will be less than that now spent annually on temporary ones. Pupils can be given the choice of purchasing their books or returning them at the end of the year in good condition. Each church may gradually collect its own library of books for teachers and parents, and pictures, maps, film strips, movies and records for each course, to be repeated year after year, each course planned for one grade in church school. Work-books and "activity sheets" will not be needed, for notebooks and scrapbooks are better for creative work. If the curriculum demands such a minimum of equipment, churches will provide substantial tables for classes, storage space for projects between Sundays and plenty of pin-up space. Standards of building are making immense strides, but our present curricula do not expect even this minimum and hold us back by publishing regimented handwork.

The way to bring this whole enterprise about is, of course, for churches to say what they want, to be critical, to buy the best, regardless of denomination. Presently our denominational companies, reminders of division, will give place to one grand company. Only those people best qualified for editing will be chosen. Consequently many able educational leaders will thereby be released for service in parish churches, where the demand is imperative all across the country. True artists and designers will wish to be employed and will be fairly paid. Story writers and biographers and historians, the best the country has to offer, will be enlisted. Materials produced will earn the respect of teachers, parents, pupils, ministers, and the standards of our church schools given a long-awaited lift.

What is more, there will be the invaluable by-product of closer understanding among those who work together in the all-church publishing company, furthering Protestant unity.

Now that a certain three-letter word is coming again into good repute, it might be suggested that to waste any of the money of a parish church is a SIN, to give children less than the best study material is another SIN. Are we Protestants as free as we pretend to be? The spiritual needs of our children and nothing but their needs must be considered.

Will curriculum problems all be solved by one such effort? Certainly not! Perhaps eventually two sets of courses will be produced, for larger and smaller churches. There will always be the die-hards, who prefer to remain apart at whatever cost. And courses will need revision as archeological study progresses and translations of the Bible improve. Curricula must be live and changing, never dead and finished. But the number of changes will be tiny in proportion to the number we are now used to annually.

Here, then, is the next challenge to our ecumenical movement: a united effort with pooled finances and pooled human resources, and a tremendous boost given to the already rising standards of church schools throughout the country.

(This article may be followed in another *Bulletin* by the curriculum plan put into effect this year in the Wellesley Congregational Church where Margaret M. Morton serves as Minister of Christian Education. —Ed.)

"IS IT I?" A Communion Meditation

By ROY M. PEARSON

Beyond most other acts of worship the Sacrament of the Lord's Supper is a time for introspection. Here there are long silences. Here there is deep quiet. Here the mind leaps back across the years, and remembering that last night in which



THE REV. ROY M. PEARSON
Visiting Lecturer in Homiletics

Graduate of Harvard College *magna cum laude* and Andover Newton Theological School, *cum laude*. Minister, Congregational Church, Swansey, N. H., 1938-40; Amherst, Mass., 1940-1947; Hancock Congregational Church, Lexington, Mass., 1947- . Won Sermon of the Year Award, with prize of \$1,000, 1948. Preacher for the National Council of the Churches of Christ in America, in England, Scotland, and Wales, during the summer of 1951. Lecturer, Andover Newton, 1952- . Author of one book and numerous articles.

our Lord was betrayed, we wonder how we would have borne ourselves under similar circumstances. We question our own faithfulness, our own courage, our own integrity.

"One of you shall betray me," Jesus said as they lay around the table on that night in the long ago, and it is a tribute to the humility of the disciples that no man asked, "Is it he?" They looked inward, not outward; and to a man they asked him, "Lord, is it I?"

Atop the steeple of many a church today there is a cock to point out the way of the wind. Its pertinence on a church is its reminder of that night when Jesus told Peter that before the cock had crowed, he would deny him three times; and high above the ways of men the cock which serves as a weather vane serves also to warn all Christians against the denial and betrayal of their Lord. And the warning is not idle.

"One of you shall betray me," Jesus said — and still says, and the earnest Christian can do little else but phrase his question in the words which the disciples used of old. "Lord, is it I?"

Is it I who betray Jesus by the grandeur of my profession and the meanness of my practice? "I am a Christian," I tell the world by my affiliation with the Christian church. "I am a follower of Jesus and a member of his chosen band." And if Jesus is judged by his comrades, do I betray him by the words that I speak and the deeds that I do?

Am I like the salesman for a traffic safety manual who was arrested for making an illegal turn, driving without a license, driving on the wrong side of the road, and driving while drunk? Am I like Augustus Hare's godmother, a religious fanatic who felt that "happiness was next to ungodliness?"

One day in San Antonio a twenty-nine year old man got into a taxi cab and after riding a few blocks fired five shots into the back of the driver. "God told me to do it," he said; and being hateful or being cruel, being greedy or being perverse — do I claim high motives for my evil and betray my Lord by my sin?

Many years ago in a war with the Turks an army officer told his men that if they died in battle, they would sup with Christ in paradise. When the battle started, the officer fled to the rear, and when asked why he did not want to sup with Christ, he said that he was fasting that day; and just when some great cause demands my strength to give it victory, do I decide to "fast" that day, and fleeing to the rear betray the Christ who has no hands but mine to work his will among the sons of men?

Lord, is it I? Is it I who betray Jesus by my maltreatment of my fellows? "I am a Christian," I said to the world when I joined the church. "I am a follower of Jesus." And if Jesus is known by the friends he inspires, am I traitor to him by

my attitude toward those for whom he died no less than for me?

Am I among the men who think about the hungry people of East Germany and then, turning to our bulging bins of food, make the food not the free gift of compassion but a tool of political policy? Do I treat my friends and relatives as Bernarr Macfadden did his wife when she decided that seven children were enough for their family? "Woman," he said, "you are no longer necessary to my success!" Are my customers fellow children of God and ends in themselves, or are they the means to my own profit, things like the lumber in my forests or the oils in my fields? And what about the members of other racial or religious groups. Is the negro family moving into my street a neighbor to be welcomed and a fresh example of the wonderful versatility of God's creation, or a threat to my pocketbook and an invasion to be repelled like an onslaught of ants or a plague of mosquitoes? And is a Jew a brother of Jesus or a scapegoat for my own insecurity and frustrated anger?

At the twenty-fifth reunion of a high school class I sat beside the wife of the toastmaster, and being a stranger to the class, I was listening as she named for me the men and women moving back and forth across the banquet floor. Suddenly her interest quickened. "Do you see that man standing by the second table?" she asked. "He is probably the most successful man in the class. He is the President of Suffolk Downs." I do not know the man at all, not even his name. Perhaps he actually **is** the most successful man in his class. But is it not a strange interpretation of the meaning of Christian vocation that the top executive of a race track should be so regarded? Were there no consecrated doctors in that class? No able teachers? No faithful mothers who were rearing children to be a blessing to the world? And what about myself? Do I betray my Lord by my perversion of the values which he died to maintain? Do I judge a man by category or by character? Do I measure greatness by acquisition or by contribution? Do I live to be safe or live to be faithful?

Then what about my silences, the conscious retreat from words that shout a louder meaning than any words I might have spoken? "The cruelest lies are often told in silence," Robert Louis Stevenson once said. "A man may have sat in a room for hours and not opened his teeth, and yet come out

of that room a disloyal friend or a vile calumniator.¹" So what about the dinner parties where slurs are made about honest workers, loyal friends, helpless victims, minority groups? Is my silence eloquent for those with minds to comprehend it, and am I traitor to the one I call my Lord?

Years ago in New England there were many portrait painters who spent the long winters in the cities. There they painted countless canvasses — drawing men and women with beautiful clothes and in gracious surroundings, but leaving out the heads and the hands. In the spring they would take their piles of paintings, go out into the country, and solicit the patronage of people whose heads and hands would then be inserted into the blank places of the portraits.

Daily now it is as if in judgment God took up such portraits of the Judases of old — the fine clothing and the gracious surroundings. As one by one the sins are done today, he adds the features of the ones who do them, and watching him work, we hold our breath and ask like them who lay around the table in the upper room, "Lord, is it I? Lord, is it I?"

¹ *The Best of Stevenson*, ed. by Tucker (N. Y.: Crowell, 1909), p. 111.



TOWARD A THEOLOGY OF CIVIL LIBERTY

By PRENTISS L. PEMBERTON

This is an age of theological revival. Thoughtful persons are asking about the Source of ultimate meaning and purpose, about God, **theos**. They are searching for a clear, intelligible word, **logos**, concerning **theos**. They are becoming lay or professional **theo-logians**. Their theology strives to discern new meaning for daily living in such classical doctrines as creation, sin, Christ, salvation, eternal life, and others. This effort is producing theological approaches to vocation, education, art, science, economics, politics, almost all phases of experience. While this trend entails the danger of fadism, the total emphasis indicates Christian vitality.

It is high time that those of us in the congregational tradition work urgently upon a theology of civil liberties. No longer is it enough for us to concern ourselves with problems of Communism and civil liberties merely **as citizens**. We must today confront these issues **as Christians**. We should have seen long ago that there is always this double confrontation. Now we are compelled to do so. Now it is charged that our



DR. PRENTISS L. PEMBERTON
Associate Professor of Christian Sociology

Graduate, Ottawa University (Kansas) and Andover Newton Theological School. Harvard University, M.A.; Ph.D. Minister, Grace Baptist Church, Somerville, 1936-40. Professor, Sioux Falls College, 1940-43. Minister to Baptist students, Boston area, 1943-47; Secretary, Student Christian Movement in New England 1947-49. Director of Field Work, then Associate Professor, Andover Newton, 1949- . Author of numerous articles.

Protestant churches are infected with Communism, that many ministers are secret agents of the Kremlin. This is a clear accusation that significant sections of Protestantism are corrupt; that many spiritual leaders cannot distinguish truth from error, God's way from Malenkov's. No more serious charge has been leveled at Protestantism since the age of the French revolution, when religious non-conformity was frequently identified with atheism and anarchy.

Whenever a people have become so frightened that they begin to mistake rumor for fact, partial truths for Truth, they lose the power of calm, intelligent, effective action. As citizens in our great democracy we have, since 1945, fallen into this plight. Internally, we have convicted a few persons of espionage and treason, imprisoned certain Communist leaders, and driven the Party underground. But in doing so, we have split our anti-Communist people over how to solve this Communist problem and have robbed thousands of loyal Americans of their jobs, good names, and security. Surely a disciplined citizenry — nurtured in a noble law tradition expending tremendous effort and expense to see that not one innocent person is unjustly punished — could have accomplished the positive aspects of the above program without such costly sacrifice. Externally, our foreign policy has constantly faced difficulty in convincing our free world allies, and, especially the neutral "third force," that we are a people disciplined for calm, intelligent, effective action against world Communism.

Suddenly we Protestants are being forced to see that civil liberties are more than a political issue for democracy; civil liberties are also a spiritual issue for our churches. We who profess Jesus Christ must now determine whether we shall mistake rumor for fact, partial truths for Truth, when we deal with each other within the life of the Church. My prayer and tentative hope are that we clergymen and laymen within the Church may unite in drawing upon our spiritual resources to demonstrate to our troubled nation how a free, disciplined people can deal firmly, justly, lovingly, with Communists, Communist sympathizers, those falsely accused of being Communists or Communist sympathizers, and those falsely accusing their fellow citizens of such positions. If our resources of righteousness, prayer, faith, hope, and love empower us to solve our problems within the Church at the spiritual level, we shall, in this very process, develop a working theology of civil liberties which will provide effective guidance for calm, intelligent, effective action within the nation at the political level.

Space permits only a few, inadequately developed proposals regarding principles which I believe can help us within Protestantism as we hammer out a theology of civil liberty:

1. Is not our basic requirement to learn to distinguish rumor from fact, partial truths from Truth? This is a most difficult task. Scientists testify that a very careful method

is required to verify even simple facts. The Christ assumed that his disciples would not be able to ascertain spiritual Truth without the Counselor he promised to send, "even the Spirit of truth . . . whom the world cannot receive." (John 14) Does not this mean that only in prayerful, humble dependence upon the Holy Spirit, can we restrain our prejudices, our human likes and dislikes, our political and economic convictions from beclouding our attitudes into mistaking rumor for fact, partial truths for Truth? How difficult I find it to remain unbiased toward those I dislike or fear. Does not this also mean that no one of us, with all of our human limitations and weaknesses, is capable of knowing full Truth? Hence, there is need for humble consensus building, wherein each shares frankly his viewpoint, sometimes in criticism of others, and seeks their honest criticisms of his position. "To each is given the manifestation of the Spirit for the common good." (I Cor. 12:7) "You can all prophesy one by one, so that all may learn and be encouraged; and the spirits of prophets are subject to prophets." (I Cor. 14:31-2)

2. We Protestants within this spiritual process of consensus search for Truth, must seek the fullest possible understanding of (a) Communists, (b) Communist sympathizers, (c) how most effectively to convert Communists and sympathizers, or how to oppose them when they cannot be won, (d) how to understand and deal with persons falsely accusing others of being Communists or sympathizers.

(a) The search for greater Truth regarding Communists.

Are the following some true characteristics of Communist party members cooperating with the Soviet Union?

—Persons expected to serve as conspiratorial revolutionaries.

—Persons expected to support police-state despotism as a means toward Communist ends.

—Persons expected to believe, live, and propagate their Marxist-Leninist doctrines of dialectical and historical materialism, even though this almost always isolates them from understanding and communicating with other viewpoints.

—Some of these persons are sincerely convinced that their system will bring justice and happiness to a class of people they call proletarians.

—Some, probably many American Communists, especially those who joined the Party before the present Cold War, have never become disciplined conspirators, police-state devotees, and fanatical materialists. Often the indifference of us non-Communists to injustices suffered by the underprivileged has moved these people toward Communism.

(b) The search for greater Truth regarding Communist sympathizers.

Are many of these Communist sympathizers people who wittingly or unwittingly fail to recognize at least the first two of the above Party member characteristics — support of conspiracy and police-state despotism?

(c) The search for most effective means for converting or opposing Communists.

Must not we Christians seek in every way possible to keep in communication with Communists in their various levels and degrees of commitment? We can hope to keep this communication only if we take the initiative to understand their fanatical insistence upon interpreting everything within their rigid orthodoxy.

Must not we Christians, believing in the importance of democratic consensus building as basic to all Truth-search, support democratically controlled action by our government to investigate secretly all conspiratorial efforts by Communists, or other subversives — lay or clergy — aimed at destroying democracy. (Witness what happened to Czechoslovakia.)

Must not we Christians, believing in our constitutional system of justice, insist that these secret investigations terminate only in legally ordered indictments and trials, if action against dangerous conspiracy is found necessary? (Personally, I do not believe that the present Smith act is the wisest law to assure this process of effective justice.)

Must not we Christians strongly resist all efforts of politicians and others to gain access to this secretly gathered data by the FBI, which could be used for irresponsible charges against persons investigated? Within these careful procedures, should not any of us churchmen welcome FBI loyalty investigations of ourselves?

Must not we Christians scrupulously avoid the Marxist method of lumping individuals into broad "class" categories,

lest we commit the terrible sin of bearing false witness? Thus we will never regard **all** Communists as equally dangerous conspirators, all sympathizers as equally close to the Party line, all business men as greedy capitalists, all labor leaders as rabble-rousers. This means strong opposition to all Congressional committees which support this process of irresponsible character assassination and guilt by association.

Must not we Christians "speak the truth in love" in arguing vigorously against all we believe to be wrong and dangerous in the positions of Communists and sympathizers?

(d) The search for most effective means for dealing with those falsely accusing others of being Communists or sympathizers.

Must not we Christians develop a firm, patient position toward all those who add to the confusion in Protestantism and the nation by irresponsibly accusing others of being Communists or Communist sympathizers? At the outset, we must guard against spreading further confusion by mere attacks upon the motives of these accusers. Their motives may be patriotic and honest. But if a Christian believes he has evidence of treasonable conspiracy, it is his duty to assist in secret governmental investigations, not in public charges. If, on the other hand, he feels he must "speak the truth in love" against other clergy or laymen he believes following the Communist "line," he will do so **not** with broad accusations, only with specific indictments. He will never accuse other Christians simply of being Communists or Communist sympathizers unless he has definite, conclusive evidence. Rather, he will demonstrate, let us say by way of example, that the other teaches Marxist ideology or cooperates with Communist methods of working for racial equality, **et cetera**. He will, at the same time, make clear that he is not charging the other with working within the Communist conspiracy or supporting the Communist police state.

Wherever Christians miss this careful method and make sweeping accusations, their fellow Christians must firmly discipline them. And certainly Christians will consider any accused clergyman—lay or clergy—innocent until specifically proved guilty.

The above are a few points which I believe can contribute toward working out a theology of civil liberty. If Protestantism can develop such a theology, our churches may be able

to guide the nation in learning how to preserve both individual freedom and the safety of the state. Truth will thus slowly, painfully win over rumor and partial truths. If this happens, we shall have found Divine Grace to transform our present confusion, injustice, and suffering into a larger clarity, justice, and well-being. Again the Cross will have ended in the triumph of Resurrection. But let us never forget the suffering of the Cross.



THE INTERNATIONAL CONGREGATIONAL COUNCIL MEETINGS

St. Andrews, Scotland

By RICHARD D. PIERCE

In these days of ecumenicity and interdenominationalism there is perhaps a tendency to minimize or even to question the value of denominational conferences. To organize an international congress of the Congregational churches with all of the attendant expense and effort may seem to some as needlessly parochial and exclusive in the face of the imperative demand for a united and world-wide Protestant witness. Indeed at St. Andrews this question came from time to time to the minds of the delegates and no doubt exerted a salutary influence in preventing the conferences from developing any "us only" attitudes.

The Congregational way is primarily an Anglo-American pattern of churchmanship. Except for Holland with its Remonstrant Churches, Congregationalism exists outside of Britain and the United States chiefly to the extent that it has been transported to other parts of the world either through our missionary efforts or occasionally by emulation on the part of dissenting groups within countries dominated by a state church. As the English-speaking world has come into closer fellowship with the rest of Christendom through ecumenical conferences, it has become increasingly important that our

peculiar contribution to church policy and church life be understood both by ourselves and by our fellow Christians. At St. Andrews our primary task was "to know ourselves" that we might the better interpret our position to others.

St. Andrews is a sleepy little town on the east coast of Scotland internationally famous for golf and education. Its ancient golf club dating from 1754 still sets the rules for the game throughout the world while its university dating from 1411 is the oldest in Scotland and has always produced scholars of the first order. The community, as one might assume in Scotland, is Presbyterian almost to a man. A little Congrega-



DR. RICHARD D. PIERCE
Lecturer in Church History

Graduate of the University of New Hampshire and Andover Newton Theological School. Harvard University, S.T.M.; Boston University Ph.D. Associate Librarian and Curator of the Museum, Andover Newton Theological School, 1938-47; Professor of History and Dean of the Chapel, Emerson College, 1947- ; Lecturer, Andover Newton, 1944- . Author of two books and numerous articles.

tional meeting house on a side street stands witness, however, that Scotsmen are not all conformists to the standing order. But Presbyterian or not, and despite the unpredictability of Scotland's weather, St. Andrews proved to be the perfect setting for a serious conference on the nature and place of Congregationalism.

The Conference opened on Saturday evening, June twentieth, and closed on Sunday evening, June twenty-eighth. A fuller program of eight days could scarcely have been achieved by anyone save the Scottish theological college principal, who arranged it down to the last detail. Scots are no wastrels even of the commodity of time.

The robed procession through the streets of St. Andrews from the University to the Holy Trinity Presbyterian Church (the only church building large enough to hold the entire conference) was headed by the town council and the university senatus, all garbed in scarlet wool and ermine. It was a solemn and impressive spectacle, but it must be admitted in all honesty that the inevitable down pouring of rain did not contribute to the creature comfort of the participants.

The theme of the Conference was **Congregational Churchmanship**, carrying out the mandate of Wellesley to devote the next conference sessions to a study of our position. The meetings were characterized by great Christian charity and candor. It soon became apparent, however, that the Congregationalism of Wales, of England, and of America were somewhat divergent from each other in practice if not in theory but at no point did the discussions fall to the level of partisan rivalry or personal rancour. Nor did the Presbyterian climate of Scotland inhibit the proclamation of the truth of the Congregational witness.

More and more as the week progressed, it became obvious that we as Congregationalists had taken a good deal for granted and that perhaps we had now and again stressed polity above its due. A good deal came to be said about the distinction between the **Congregational Principle** and the **Congregational Polity**. The importance of this distinction was seen to be particularly relevant as we considered the place of Congregationalism in such ecumenical movements as the United Church of Canada or in South India. The witness of Congregationalism is more than its insistence upon the autonomy of the local church or the independency of its church government. Its basic foundation is in the belief that "Christ is Lord" and "where Christ is, there is the church." That these two tenets are the exclusive possession of the Congregational churches would be to deny the very basis of the ecumenical effort but to suggest that through the polity of the Congregational churches the presence of Christ has been discovered in its greater fullness

may be an honest conviction of those Christian folk who walk in the Congregational way. We may well be uniquely ecumenical for we accept all and exclude none in our fellowship. We prescribe no special form of baptism; we question the validity of no ordination, episcopal or otherwise; we impose no creeds; we press acceptance of no seven sacraments. In other words, the Congregational churches throughout the world stand ready to admit into their churches or to enter into the churches of other communions with the fullest and completest ecumenicity of spirit and practice. Congregational polity may perhaps be modified now and again as "new occasions teach new duties" but the Congregational Principle lies at the very core of nature of the Holy Catholic Church.

From St. Andrews we came away with many issues still unsolved and much unfinished business, but we came away with a clearer picture of our common quest and a more earnest will to work with renewed zeal that we might realize **in fact** in our local churches what **in principle** we had affirmed to be our common witness.



EVERY LAND IS HOME TO SOMEONE

By JOHN H. SCAMMON

On September 11, 1952, Mrs. Scammon, Ruth, Jimmie and I sailed from Hoboken, N. J., on the **Khedive Ismail** for a Sabbatical year in the Middle East. Living on the continent of Asia for nine months was the equivalent of another college education. The trip was possible only because, in the first place, the Andover Trustees graciously granted me (at the instigation, I'm absolutely certain, of my good friend Dean Dabney) the Page Fellowship for Faculty Foreign Study. Secondly, the plan became feasible for us only when an Exchange Professorship in the Near East School of Theology and a part-time job on the staff of the brand-new Nami Jafet Library of the American University of Beirut supplemented our income. Moreover we lived in the American Board-owned home of Horace M. McMullen, Andover '38, the Principal of

the School of Theology, who was also on a Sabbatical with his family—at Princeton.

The year gave me a wonderful first-hand view of conditions in Lebanon, Syria, Jordan, Israel, Cyprus, and Turkey. In addition, on the way home we were part of a party of fifteen travelling in two automobiles (camping, incidentally!) from Adana, Turkey, to Naples, Italy (by way of Ankara and



DR. JOHN H. SCAMMON
*Associate Professor of Greek and Hebrew and
Librarian*

Graduate of Bates College (cum laude) and The Newton Theological Institution (cum laude). Andover Newton Theological School, S.T.M.; School of Library Science, Simmons College, B.S. in L.S.; Harvard University, Th. D. Minister, Baptist Church, Weston, Mass., 1930-36. Associate Professor and Librarian, Andover Newton, 1937- . Author of numerous articles.

Istanbul in Turkey; Saloniki in Greece; Belgrade and Zagreb in Yugoslavia; Innsbruck in Austria; Zurich, Berne, Basel, Geneva in Switzerland; Venice, Genoa, Florence, Rome, Pompeii, Pisa, Naples in Italy—to say nothing of Trieste and Liechtenstein!).

Our dominant impressions might be summed up as follows: First, we came to realize the truth of what we've been told so often: **the world is a unit.** Not politically, not spiritually—

but geographically; as Wendell Willkie said, "There are no distant points in the world any longer¹." Into the \$30,000,000 Khaldé International Airport in Beirut roars the BOAC jet, the "Comet," every day from London and Rome; then it disappears just as rapidly into the southeastern skies. Dr. Otto Aufranc, who performed the wonderful hip operation on Mrs. Scammon in Boston in 1951, just flew to Beirut to do a similar one in the Tapline Hospital. In the chapel of the American University of Beirut I listened to Mme. Pandit, that remarkable woman from India, as she was on her way home from the United Nations Assembly (of which she is now President) in New York. Nor is the traffic all one way! Iraqis, Iranians, Egyptians, Turks, Africans and Asians; they all use this crossroads of the world, the lovely country of Lebanon, sometimes called the Switzerland of the Orient. Three Andover Newton friends arrived on our doorstep by plane, so to speak—Dave King, Lee Long, and Ruth Espy and family; while Chaplain Harold MacNeill appeared in the harbor with the Sixth Fleet. How distances have been almost annihilated!

The second impression is that in the Middle East, history is being made with a tremendous burst of speed. Think for a moment of what you were doing in 1945, the year World War II ended. If you could have gone to sleep that year at the eastern end of the Mediterranean and then come back to consciousness in 1953, you would hardly have known some of the places! In Syria, Lebanon, Jordan, Palestine, and Egypt—to mention only some of the countries—there were complete political upheavals involving one assassination, one forced abdication, revolutions, and a bloody war. The unchanging East? We saw student political demonstrations; they take politics seriously! We saw Communist slogans. We saw Arab refugee camps. We saw the new state of Israel.

The revolution is social as well as political. When you watch 2500 students in the college division and the graduate schools of the American University of Beirut (to say nothing of those in the preparatory section), and try to picture the 39 countries from which they came, and the 19 religious groups they represent, you begin to sense the social adjustments some of them face. Some came from Arab communities where all women wear veils, parents select one's wife, and the en-

¹**One World** (N. Y.: Simon and Schuster, 1943), p. 3. Used by permission.

gaged couple never go out—until marriage—without the girl's brother or father. Now throw a Moslem boy from this background into the Westernized coeducational pattern at the A.U.B.—a contrast in social customs? A revolution! Men and women are in the same classes; they go to dances, picnics, sporting events, movies. I do not wonder that some young people find it difficult to adjust!

The third observation is that the East, just like the West, needs the Christian Gospel desperately. Some **Westerners** in the east need evangelizing. In one country a member of the U.S. legation told us frankly that he had not been inside a church since 1918. (I am glad to record that on the contrary Ambassador Minor and his family in Lebanon are very active in the Community Church in Beirut.) And as for the Moslem majorities in so many of the countries—with the extreme poverty, the sickness, and the sub-Christian standards of life—well, we did appreciate as never before the work of the mission schools, carrying out the principles of the Gospel in educational and agricultural training that have already made a difference! I was thrilled with the spirit at the small but effective Near East School of Theology which sends ministers into half a dozen countries of that area. And what a privilege to be connected with the university, which is not connected with any mission but which has literally leavened life in parts of three continents!

I came back and wrote in my diary: "I saw the town where Jesus was born, the city in which He died, but countless places where His brave followers, conscious of His Eternal Presence, are trying to carry out His wishes. Go back and be a better Christian . . ." And I would ask of all of you, "Pray therefore the Lord of the harvest to send out laborers into His harvest."



CHRISTIAN JOY

By RUSSELL C. TUCK

A sentence in an essay by Dean Inge which I read years ago has always remained with me. Mentioning two conspicuous characteristics of the early Christians — chastity and indifference to death — he notes a third — joy (**Chara**). As a moral quality he describes it as “a Christian invention.” To be



DR. RUSSELL C. TUCK

Professor of New Testament and Registrar

Graduate of Bates College and The Newton Theological Institution. (The Newton Theological Institution, S.T.M., 1930); Harvard University, A.M., 1932; Graduate study, Union Theological Seminary; Boston University, Ph.D., 1939. Professor, Andover Newton, 1929- . Author of lesson books and numerous articles.

sure **Chara** is found in the Greek lexicon in use long before the early Christians. Readers of the Septuagint would be familiar with the word. Nevertheless, Dean Inge's characterization is a valid one. The word took on a new meaning.

No one reading the New Testament can fail to sense joy as one of its striking emphases. On the very night of the birth of Jesus the angel announced to the shepherds good news of great joy. This is but a foretaste of what is to follow. The

New Testament, in conveying the mood of joy, is not limited to the one word **Chara** (and the related verb **Chairo**). A hasty glance at a concordance will, however, indicate its importance.

Joy is especially prominent with Paul. Enslin, in his "The Ethics of Paul" gives the final chapter of the book and the last in a section dealing with Moral Precepts the title "Rejoice in the Lord Always: Again I Will Say, Rejoice." At the beginning of the chapter he quotes from an essay by Matthew Arnold dealing with Marcus Aurelius. Arnold comments on the sense of melancholy with which one is left when he finishes reading the Stoics. In sharp contrast is Paul with his summons to rejoice. All the more sharp is the contrast when we remember that Paul wrote these words to the Philippians from prison in what was probably his last letter. Bengel long ago said this letter could be summed up in the words "I rejoice; rejoice ye."

When Paul listed the fruits of the Spirit (Galatians 5:22) it was joy that stood in second place, second only to love with which it is so closely bound up. The section needs no special comment. The relation between joy and the Spirit should, however, be observed. The passage puts joy in its proper setting. It is Spirit-inspired. The same connection is made when Paul comments on how the Thessalonians had received the word with joy inspired by the Holy Spirit (I Thes. 1:6).

Another interesting passage is the apostle's definition of the Kingdom of God, a term not often found in his letters. The context in Romans 14 indicates in part the reason for the statement of what the Kingdom is not. On the positive side the Kingdom is righteousness, peace, and joy in the Holy Spirit, ethical and spiritual qualities of the Kingdom.

The New Testament is singularly silent when it comes to the ordinary ideas of happiness and pleasure. **Hedone** — pleasure — appears five times but always unfavorably. Significantly, joy is frequently seen in close relationship to suffering. We have already commented on Paul's perennial spirit of joy which seemed to be deepened in adversity. The Thessalonians received the gospel in much affliction and yet with joy. The Fourth Gospel (chapters 15-17) brings into sharp focus the relationship of suffering and joy. Even when confronted with the cross Jesus prays that his **joy** may be fully given to his disciples. The letter to the Hebrews likewise combines the two elements: "Jesus, the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross."

Joy for the early Christians was never limited to here and now. Ultimately, it was always seen in the perspective of hope to be realized in the future. It was never attained by selfish seeking but as a fruit of the Spirit. It came not to an individual as such but by virtue of his membership in the Body of Christ.



In Memoriam

DR. M. RUSSELL BOYNTON

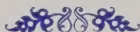
By VAUGHAN DABNEY



Many and significant were the outside interests of Dr. Boynton. He was a man of large concerns and far horizons, a commanding figure in our denominational life, not only in Illinois and Massachusetts, but also on the national and international scale. He was Chairman of the Church Building Committee of the Home Boards. He was President of the Andover Board of Trustees, and Chairman of the Administrative Committee of both the Andover and Newton Boards.

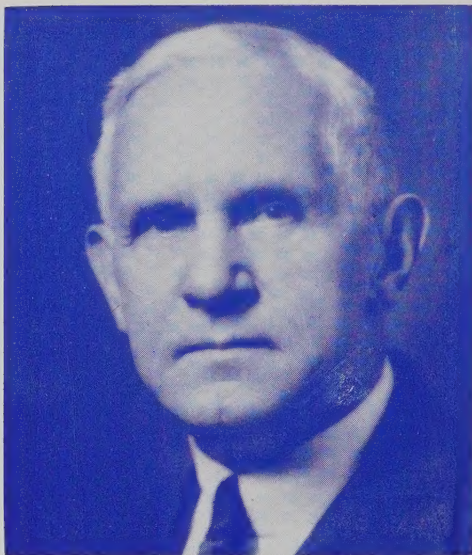
An able executive, a master of assemblies, a thoughtful preacher, a jovial companion, a statesman forthright in discussion—yet above all he was a parish minister beloved. So I liked best to think of him. He and I were classmates at Andover-Harvard, and in these later years have been associates in the work of the school, to which he gave counsel and leadership. I never turned to him for help in vain; perhaps I sought his aid too often. He was more than a friend; he was a brother. Yet he was my pastor, ready with a hand clasp and warm "Bless your heart." In his pastoral prayers he was so intimate in communion with God and so close to the needs of the people that we experienced the silence of eternity, interpreted by love.

For all of his practical qualities, Russell Boynton at heart was a mystic. The bravest are always the tenderest, and I have seen his eyes grow moist as we talked over some moving situation. As a mystic he had often steered into the silence and found renewed strength. He has now steered into the great silence on his last voyage, has found the passage and made his appointed haven. That eternal silence is a living silence, for we seem to hear a call in a familiar voice, hailing us who are left behind, "All's well."



In Memoriam
WALTER VAN KLEECK

By EVERETT C. HERRICK



This year marked the completion of twenty-five years of continuous service by Walter Lindsay Van Kleeck as Trustee and Treasurer of the Newton Theological Institution and as a member of the Executive and Finance Committees. During the difficult negotiations which resulted in the affiliation with Andover Theological Seminary he was legal representative for Newton and subsequently a member of the Administrative Committee.

He was largely instrumental in the organization of the Trustees of Andover Newton Funds and had since served skilfully as the Treasurer.

Senior member of the oldest law firm in Boston, thoroughly trained and widely experienced in his profession, he gave freely of his time and talent to the School. His wide acquaintance with corporate business and investments rendered his service invaluable.

The Trustees of Andover and Newton, recognizing their great loss in the passing of Mr. Van Kleeck, are united in a deep feeling of appreciation of his great contribution and of sincerest affection for him as friend and colleague.



